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THE CHRISTIAN CENTURY

Vol. XXXI

August 27, 1914

Number 35

MEXICO, THE UNITED STATES AND AMERICAN PROTESTANTISM

Mexico From the Christian Standpoint

By Alice J. McClelland

Christian Unity in Mexican Missionary Work

Editorial

Prohibition Issue in Texas

By Perry J. Rice

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Published Weekly by the Disciples of
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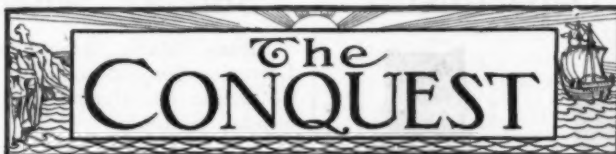
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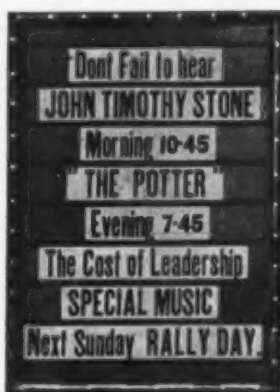
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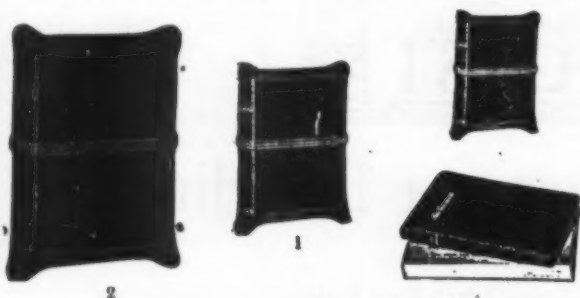
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

How Did Jesus Preach?

He varied the method of his sermonizing.

Jesus changed His style of preaching four times. The first preaching of Jesus was that which joined His ministry to that of John the Baptist. From that time Jesus began to preach, and to say: "Repent, for the Kingdom of Heaven is at hand." That had been John's text.

The second kind of preaching began when He gathered and organized His disciples, and established a constructive method of teaching. This type began with the sermon on the mount, and that is the longest example we have of this type. The third was the parabolic, or illustrative type. We know the very day when it began. Jesus uttered not less than a dozen parables on the very first day—the day when He sat in Peter's boat with the multitude on the shore.

The fourth was the stern type of denunciation which began when He left Galilee. "Then began He to upbraid the cities wherein most of His mighty works had been wrought." This type culminated in the terrible discourse against Jerusalem. The fifth was the address of comfort and inspiration when the crowds had deserted Him and He gathered His disciples close about Him. "From that time"—that is, from the time of Peter's confession—"Jesus began to show His disciples how He must go to Jerusalem and suffer." There were seven wonderful lessons of the cross, culminating in the upper room.

* * *

But the central characteristic type of preaching was the parabolic. "Without a parable spake He not to them." God never has spoken to us except in parables. Life is full of them. Every word that speaks to us of spiritual things is a parable. I do not know any word in any language that is primarily a word of the mind or soul. The word "soul" is a word of the deep, the ocean. "Spirit" means wind, or breath. "Character" is a dry ravine or bed of a torrent down which the water will flow when there is water. The "depth of sorrow" and "weight of care" and "height of joy" are all parables. Your "attention" is "leaning forward." If you know any single word in any language whatever that is first of all a word of the mind or soul, I wish you would drop me a postal, for I do not know any such word.

* * *

How, then, could God speak to us except in parables, since the very words that refer to the

things of the soul are parables? The whole Bible is a parable. The incarnation is the greatest of parables. The cross of Calvary is not merely a fact of history, or a dogma of theology; it is a parable of love that suffers that it may redeem.

The reason we must use parables is because life's experiences and hopes baffle all our attempts at accurate and adequate statement. We can describe life and reality adequately only when we describe it suggestively, only when our words excite imagery and feeling. This is what parables do and which cold factual statements do not do.

* * *

Whenever scientific men get their noses above the grindstone of mere sordid fact, they speak in parables. Observed facts are of little value till related by hypotheses, and all hypotheses are parables. What is this "inter-stellar ether" of which we are told? Has any scientist seen it, weighed it, found its chemical reaction or determined its pressure? It is a parable necessary to enable us to understand a beautiful and wonderful theory of the transmission of light through a universe that is nowhere empty, nowhere inactive, nowhere void of purpose. It is a beautiful parable and I believe it, not because I know it, or any other man knows it, but because it helps me to make real one of the lessons of God.

Spiritual things are the real things. Philosophers still debate the problem of things in themselves. Are there any such things in themselves? The mind is creative. Things are all parables of spiritual realities. The deeper philosophers get into the problem of ultimate reality the farther they get from mere dirt and the deeper into the mind as the indisputable fact.

* * *

All our lessons of heaven are in terms of parables. The pearly gates, the golden streets, the glittering crowns and the endless song are all parables of the things which eye hath not seen nor ear heard, neither hath entered into the heart of man.

And I believe in heaven. I believe in the immortality of the soul. Do you doubt it because it seems so wonderful? The fact is less wonderful than the faith. I am less surprised that God should have prepared so wonderful a gift for His children than I am that we should be capable of even imagining so wonderful a possibility. This present life of struggle and love and hope is a parable of God—parable, yes, and a promise.



Jewish Pensioners in Jerusalem.



The Jaffa Gate Section of Jerusalem.

An Official Visit in Palestine

BY HERBERT L. WILLETT, JR.

THE recent visit of United States Ambassador Morgenthau to Palestine was of double interest. It brought into new prominence the ever-absorbing question of the place of the Jew in Palestine, and it opened to scholars and photographers the venerated Mosque at Hebron. Of the first I shall write more at length at a later time, while of the latter detailed and expert accounts will be given by Dr. F. E. Hoskins and others of the party. For the present I am concerned only to give a general narrative of the trip through the country and the visit in Beirut.

The party, including Mr. Morgenthau and his wife and daughter, Lord Bryce, ex-ambassador of England to the United States, Lady Bryce, Dr. Hoskins of the Presbyterian Mission in Syria, President Bliss of the Syrian Protestant College, and a number of others, made a total of twenty-two. Special permission to visit the Mosque had been given by the Sultan, and so that historic site was the first stage in the journey.

IN HEBRON.

Hebron shares with Jerusalem, Mecca and Medina the distinction of being one of the four sacred spots in the Mohammedan world. It is therefore "harem," or inviolate, not to be entered by any of non-Moslem sort, without particular orders. This custom applies only to the venerated portions of Jerusalem and Hebron, the temple enclosure of the former and the burial place of Abraham in the latter. But no unbeliever is ever permitted even to approach the sacred cities of Arabia, the scenes of the prophet's life.

The Mosque at Hebron, originally a Crusader church, built in the twelfth century, is a shrine held in the utmost veneration by the Moslems for the reason that it is built over the reputed Cave of Machpelah. Of the two entrances, only one is ever profaned by the feet of unbelievers. And even then, unless there is shown a special license, only seven steps of the entrance stairway may be mounted. Thus the Mosque itself is protected from desecration.

Above the fifth step is a hole through the left hand side wall into which the faithful may drop written petitions to the patriarchs lying beneath. This sort of prayer is supposed to be of special value in securing the aid of the holy ones in cases of sickness or other misfortune. But as visitors sometimes reach in and abstract some of the bits of crude writ-

ing, it is certain that not all of the prayers reach their destination. The sanctity of the place does not suffer in the least from such breaches of etiquette in a land so much given over to superstition.

Inside the Mosque are six cenotaphs, or imitation tombs. They are said to stand directly above the spots in the chamber below where the bodies of Abraham, Isaac, Jacob, Sarah, Rebekah and Leah repose. These cenotaphs are huge stone tombs covered, after the Mohammedan custom, with heavy embroidered green silk draperies, and are felt to be nearly as sacred, and capable of bringing blessing to the faithful, as are the spirits of those to whom they do honor.

AT THE CAVE OF MACHPELAH.

The party was conducted with great ceremony through all parts of the Mosque except the cave itself, which is never opened. Some say this is because it is quite empty. But the keepers of the place say it is because of its sanctity. Only twice before, in modern times at least, has the Mosque been entered by non-Moslems. The first time was in honor of the Prince of Wales, later King Edward VII, who was accompanied by Dean Stanley and a small party. The second occasion was the visit of the present king of England, before his accession, when he was attended by Gen. Kitchener. It is significant that Kaiser Wilhelm, whose visit to Palestine in 1891 was attended by so many marks of the Sultan's favor, did not secure entrance to this closely guarded place.

On the recent visit the guide was the old sheikh of the tribe which has jurisdiction over the Mosque and guards it. There is small doubt of his absolute belief in the authenticity of the popular traditions he relates. As he pointed with pride to the cenotaphs of Abraham and Sarah he exclaimed: "This is Savidna (our prophet) Ibrahim and Madade," which somewhat unbiblical announcement the party found it difficult to receive with becoming gravity and decorum. But therein it shares the character of much of the information furnished by guides in Palestine.

THE PEOPLE IN JERUSALEM.

In Jerusalem the time of Mr. Morgenthau was largely taken up in visiting the Jewish quarters, and in receiving Jewish deputations. Modern Jerusalem is increasingly a Jewish city. For centuries it has held a large population of Jewish pensioners, the indolent and unprepos-

sessing beneficiaries of the sustentation funds of European and American Jews. In recent years considerable numbers of Jews have come to Palestine to form colonies under the direction of Zionist and other promoters. These make up the industrial groups, some of which have augmented in considerable degree the Jewish population of Jerusalem. And still a third element is the real estate speculators. A large and increasing proportion of the property of Jerusalem is in the hands of Jews, who are hoping not so much for the coming of their own people, from whom little is to be gained, but are looking to the development of railroads, farm interests and industry as the guarantee of that commercial advantage of which the Jew knows so well how to avail himself to his own profit.

It cannot be said that there is any common bond between these classes of Jews. Each has its own reasons for being in Palestine. But they come from different parts of the world, the first type mostly from Spain, Russia and Germany, the lands of persecution; the second from the lands of thrift but of small opportunities for industrial progress; and the third from Germany, England and the United States, where the Jew has learned the arts of commercial promotion, and hopes to put them to good use in the new East.

THE REMNANT OF THE SAMARITANS.

In Nablous, the ancient Shechem, Mr. Morgenthau was fortunate in being able to visit the Samaritans, the historic rivals of his race, just at the time they were celebrating their Feast of the Passover. According to their usual custom, this little community, poverty-stricken and reduced to hardly more than a hundred persons, had gone up to their ancestral place of sacrifice on Mt. Gerizim. There they pass an entire week, of which the sacrifice is the climax. They believe that this mountain is the scene of Abraham's sacrifice, the place from which the law was given, and the proper site for the temple. It was to that sanctuary that the Samaritan woman pointed as she said to Jesus, "Our fathers worshiped God in this mountain."

Late in the afternoon the visitors rode up the narrow winding path which leads up the side of Gerizim, and about seven o'clock reached the scene of the ritual. Jacob, son of Aaron, the old sheikh of the Samaritans, clad in white robes, stood before a rude altar, chanting verses from the sacred books of Moses, the

Samaritan Pentateuch, which constitutes their scriptures, and which they claim is the veritable copy written by the great leader. That it is an old volume no one doubts. Of the two they possess, only the later one of which they show, it is probable that the more ancient copy goes back as far as the Christian era.

A choir of boys responded to the chanting of the old priest, while his sons and other young men now and then took up the refrain. After some moments the lambs selected for sacrifice were brought to the altar and with many invocations killed just at sunset. Samaritan tradition affirms that the knife used is the very one employed of old by the first Aaron. Helpers then took the carcasses aside and dressed them, pouring out the blood and discarding all but the edible parts. In the meantime a pit had been dug and in it a great fire kindled. When the coals were ready, the seven sacrificial bodies were laid in, and the earth piled over them. While they roasted, the chanting went on, and the visitors seized a few moments for rest.

THE PIT OPENED

Toward midnight the pit was opened and long sticks were thrust in to draw out the meat. Apparently no effort was made to prevent the dirt from getting mixed with the flesh. And though the smell was appetizing, the sight of the shrivelled, burnt or half-cooked, dirty and ill-prepared meat was not pleasant. One carcass could not be gotten out in the usual way and so a young man was lowered into the hole, and while others held him by the arms, he groped around with his feet, and finally was pulled up holding the meat with his toes.

As non-believers, the visiting party could not share the sacred food. But

they were generously provided with unleavened bread, and watched the rest. The worshipers devoured the flesh and bread, gathered in groups about the carcasses, with a relish born of an entire year's fast from meat. The chants became loud shouts. The motive of the gathering seemed to be to turn the occa-



Abraham's Oak at Hebron.

tion into a noisy demonstration. There was every indication that the clamor would continue till morning. So having seen and heard enough to initiate them into the mysteries of the ritual, and having used up all their films and powder in taking flash-light pictures, the visitors left the Samaritans to finish their annual feast in the very same place and manner made sacred by their ancestors long before the days of Jesus. This is one of the oldest religious ceremonies in the world; certainly the oldest carried on in an unaltered form by any Semitic people.

PRESENCE OF AMBASSADOR A BENEFIT

In a previous letter I spoke of the timely arrival of the ambassador in Tiberias, when it was necessary to stimulate the local authorities to action in the case of the robbery of our staffites. His

coming to other places brought equal benefit and pleasure. Received all along the way with the respect due a representative of the United States, and the enthusiasm among the large Jewish population consequent on his being of that race, Mr. Morganthau came to Beirut and won the hearts of all who met him, by his simplicity of manner and his deep interest in all he saw. He spoke at the college, and we are still comparing the plain, short, worth-while address he gave us with the much longer and not very interesting one later delivered by Lord Bryce. And yet everyone knows that the latter is an orator of note.

INSPECTING THE GUNBOAT

While the party was in Beirut the ambassador's gunboat, the "Scorpion," was in the harbor, and we were invited out to take tea and inspect the ship. It is probably a strong, speedy vessel. But it seemed to me that the United States would gain by having a more impressive looking type of craft in the ports of foreign nations. Our sister nations may be too prone to judge by external appearances in the matter of gold lace and guns. But I am impressed with the fact that our extreme simplicity is sometimes misinterpreted as discourtesy and lack of savoir-faire.

We enjoyed Ambassador Morganthau's visit, and hope that he may come again. It is well to keep the people of the Levant alive to the fact that America is not only a place of ready money, as they all seem to think this side of the Atlantic, or the place from which the missionaries come, but also that it is a land with power to make itself felt among the nations in times when that power needs expression for world-ends.

Beirut, Syria.

Loyalty to the Loyal

An Interpretation of the Human Side of Church Extension

BY CHARLES S. MEDBURY.

THE very logic of our brotherhood's world work pleads for funds for Church Extension. There can be no gainsaying the following propositions:

We have a great plea; its presentation is fruitful in converts to Christ who must be housed—therefore Church Extension.

Permanent results of evangelism alone bless the world; to house new congregations secures permanent results—therefore Church Extension.

Waste of resources is sin; this Board provides against waste—therefore Church Extension.

Money given should be given to a living cause and not to dying individuals; the funds for which we plead find no lodgment in individual hands, but return to bless unnumbered communities—therefore Church Extension.

Loyalty to the loyal is commended of God and man; those applying for these funds are loyal to the core—therefore Church Extension.

It is to the proving of the minor premise of the last statement that this article is devoted.

LOYAL IN COMMUNITY RIGHTEOUSNESS.

Those applying for Church Extension funds stand in the respect of their communities. Though away from their old moorings the light of their faith has not died out. They stand before men as

the advocates of good things. False standards have not won them. The glitter of gold has not blinded them to the face of God. While often moving into new localities because of business advantage, they are not absorbed in the things of this life. They do not shrink from the burdens of truth and righteousness. That such is their character standard is revealed in the fact that in nearly all instances they obtain from the communities in which they live liberal support in their church-building enterprises. While of course they may have to face the opposition of little, narrow and bigoted lives to some extent, on the other hand God raises up friends for them from among those who are too great not to appreciate the glory of another's unyielding conviction. It is well worth while for the great brotherhood to lend the hand of help to those who have been able thus to win their way in character lines to the hearts of those about them.

LOYAL TO THE PLEA FOR UNITY.

Those for whom I am pleading in this address have never been appreciated as is their due as to their loyalty to the distinctive things of our people's teachings. It is so easy to surrender a peculiar position linking only with burdens, disappointments and sacrifices through a long series of years. At the right hand and

at the left of these brethren of ours, there are great denominational establishments. Within the lines of such work they are urged to make for themselves "a church home." They are reminded, too, that in such relationships there will be almost no responsibility and very little financial obligation. But these loyal souls for whom it is mine to speak, crediting those about them with the love of God, discounting neither the piety nor sacrifices of others, yet have a birthright dearer to them than life itself, and this they cannot and will not surrender. They are willing to work with any man or any people with hands outreached to help the world, but they are not willing to have their identity lost nor their service credited to any other than the Head of the church. Often without means, yes, under mortgage for their faith. Not boasting of human wisdom, but calling upon Him who giveth liberally and upbraideth not, these royal spirits in lowly garb dare to be despised for truth's sake. As "Christians" they "suffer," but are not "ashamed" and they "glorify God in this name." In prayer upon their knees today in private houses, in rented halls, churches and store rooms, in services, in tents or open groves with only the sky above them, these scattered disciples turn to the great brotherhood and ask a helping hand.

Mexico From the Christian Standpoint

A Graphic and Sympathetic Description of Conditions and Events Lying Behind
Mexican Revolutionary Disturbances.

BY ALICE J. McCLELLAND.

The Christian Century believes that President Wilson's Mexican policy has opened the eyes of American citizens to the possibility of a new method of dealing with a backward and troublous nation on the borders of a highly civilized nation. The tentative plans made by the missionaries and the representatives of the various missionary societies to adopt an ampler Christian program is the practical carrying out by the churches of the idealism implicit in President Wilson's policy. For an interpretation of this new missionary program the reader is referred to the editorial pages of this issue.

A SHORT while ago it seemed that our nation was on the verge of war. The army and navy were wild for it; the commercial interests demanded it; seemingly level-headed statesmen volunteered their services for it; even Christian people approved and seemed to desire it. For months before the whole nation apparently had wished to enter into a war, a so-called righteous war, to establish peace in Mexico. How many Christian people have ever considered the Mexican problem from the standpoint of a Christian, aside from its political aspect? It is the purpose of this writing to assist, if possible, that process.

Recently the writer heard a Mexican gentleman, educated in the United States, say it was a strange thing that a nation which spent millions on foreign missions and Christian education in foreign lands (Mexico included) would permit the spirit of commercialism to interfere with and undermine her influence in those countries. This gentleman did not distinguish between the kind of Americans who give the money to missions and the kind who oppress by commercial means the same people whom the others are trying to help. The American missionary in Mexico is constantly embarrassed and handicapped by this well-deserved reputation of the grasping "Gringo."

Since the interests of Christian people in Mexico are so different from those of the business world, isn't it logical that the American church members' position in regard to the duty of the United States to Mexico be different, also?

THE ATTITUDE OF THE PRESS.

We have been told by the newspapers that conditions in Mexico are intolerable; people are killing each other; they are destroying foreign property—American property; they are incapable of self-government; they are ruining the country. And therefore we deem it our duty to put a stop to such intolerable conditions by invasion and war, if necessary.

President Wilson, in a recent interview in the "Saturday Evening Post" made the following statement:

"To some extent, the situation in Mexico is similar to that in France at the time of the Revolution. There are wide differences in many ways but the basic situation has many resemblances."

Our great American thinker, Samuel L. Clemens, speaking of the same revolution said:

"There were two 'Reigns of Terror,' if we could but remember it and consider it; the one wrought murder in hot passion, the other in heartless cold blood; the one lasted mere months, the other had lasted a thousand years; the one inflicted death upon ten thousand persons, the other upon a hundred millions; but our shudders are all for the 'horrors' of that minor terror, the momentary terror, so to speak, whereas, what is the horror of swift death by the axe, compared with

a life-long death from hunger, cold, insult, cruelty and heart-break?"

The former "Reign of Terror" in Mexico had existed for four hundred years. The latter lasts till the 20th of November of the present year of completing four years and a part of that time the larger portion of the Republic was at peace.

The fact that an artificial civilization, founded on foreign concession and capital, had grown up, did not change the pitiable estate of the common people, with whom all true civilization must have to do. The causes of these conditions are too well known to require discussion—the cupidity of the higher classes, and the



Dinner Time in Mexico.

power of the Roman Catholic Church. Let us quote Mark Twain again on the latter subject. It is the Connecticut Yankee who speaks. It is remarkable how the state of things in Mexico resembles Arthur's Kingdom, and the Yankee was the prototype of the Constitutionalist! "There you see the hand of that awful power, the Roman Catholic Church. In two or three little centuries it had converted a nation of men into a nation of worms. . . . She preached (to the commoner) humility, obedience to superiors, the beauty of self-sacrifice; she preached (to the commoner) meekness under insult; she preached (still to the commoner, always to the commoner) patience, meanness of spirit, nonresistance under oppression and she introduced heritable ranks and aristocracies, and taught all the Christian populations of the earth to bow down to them and worship them."

Those miserable and unjust conditions could not right themselves but by bloodshed. It was the only way. We Americans are in a large measure responsible. Young Mexicans have been educated in

our land, absorbing, unconsciously perhaps, ideas of political and religious freedom. We American missionaries have been teaching the Bible to the lower classes for some thirty or forty years and we all know, human liberty is taught therein from flyleaf to flyleaf. Why then, should we be so horror-stricken at the results of our own teaching? Didn't we expect them to learn? Was our only purpose to save their souls without giving rise to any of these by-products of Christianity?

AN INJUSTICE TO MEXICO.

And why, if you please, should only the Mexican be denied the privilege of fighting for liberty? Did not we tear our own fair land in pieces for four long terrible years to settle an internal dispute? We certainly did and there are very few of the "old-timers" who really remember the struggle who can discuss the question with calmness yet. And most of our battles for liberty had been fought for us by our ancestors on the other side of the ocean. The History of England is a history of wars against tyranny of church and throne and only one of the many revolutions is called "bloodless." Why, then should we regard the situation as "intolerable" and try to stop it when we must admit it is a natural stage in the evolution of a nation? It is a hopeful and significant fact for Mexico that among these armed citizens of the lower class are the men who are the flower of the nation, men of classic education, with broad intelligent minds who have with noble, generous purpose, espoused the cause of the peon for the good of Mexico. The fact that we have progressed in our civilization till a civil war seems impossible should not make us try to prevent another nation less fortunate than us in her foundations from remodeling, in the time-honored bloody way, her institutions.

MEXICO AND THE UNITED STATES.

So far the United States has done everything in her power to support morally and materially the Constitutionalist party. We have, up to the present, gained their confidence and they believe the intentions of our administration are good. They even concede that there may be some explanation forthcoming later for the taking of Vera Cruz. Nevertheless this act caused enmity among the Federals, as was to be expected, and much unrest among the Constitutionlists. Since any act against the Federals reacts in favor of the Constitutionlists, we wonder, perhaps, why the latter should object. Why not accept the proffered friendly aid gratefully and give due credit to the giver? There are two good reasons. The first is the perfectly natural desire that there is in every human family to settle its own difficulties without outside interference. The Mexicans would resent a similar act on the part of England, Spain or Japan.

The second reason is one which is harder for an American to appreciate but which will have a wholesome effect on our nation whenever it is fully understood. It is the fact that the Mexican people distrust us and cannot conceive of us entering their territory from a disinterested motive. How unjust! How unkind! we naturally exclaim. But let us look into our past relations with Mexico and other nations and see if they have no reason for suspecting our motives. We will begin with the Mexican war. Our best historians tell us it was an unjust war, and justifiable only by its results. We took from them half their territory. We paid for it, but we forced them to sell and decided on the price ourselves. Perhaps we took by right of conquest—a thing which passed very well in the fifth century and later but would hardly do in the nineteenth. As to the only justification, the results, we cannot deny the results have been good for us. Americans live in this territory, improve it and enjoy it, but can any one, by any stretch of imagination, conceive that Mexico should take pleasure in these results? It is true the results are fine for us, but how about Mexico and the Mexicans? Is it wonderful that now, when we enter their territory, protesting our friendship for them and our disinterest, they should suspect us of looking for a grindstone and some patient, simple-minded laborer to turn it? When a man robs you of half your property and afterwards comes around and offers his assistance to you, isn't it natural that you say to him, "I thank you very much but, with your permission, I'll just worry along by myself?"

AMERICAN INJUSTICES.

Thus we can see how we, as a nation, have mistreated Mexico, depriving her of her territory. Look for a moment how Americans, as individuals, have despoiled the Mexicans of their land, here in our own country. Any business man on the American border, except, perhaps, a land-agent, will tell you that many of the recent developments in the way of town sites, irrigation projects, etc., have been built on land that was once the property of Mexican families—deeded to them by the various state governments. Their lands have passed into the hands of Americans and have been divided up and sold. The original owners did not sell. Neither did they receive of the profits when it was sold. It was taken from them by unfair and unjust means and they were powerless to protect themselves from the theft. It has been the writer's privilege to know intimately an American who is making an effort to recover for the original owners some of these lands of which they have been unjustly deprived. This person made the statement that many of these sharks in greed for land and the profit thereof had never even taken the trouble to establish a limitation title to the land they were selling so sure were they that the ignorant Mexicans they had robbed would make no resistance. This is just another proof that there are two kinds of Americans—those who commit injustices and those who endeavor to right them. Which class should the church people endorse and assist?

OUR INTERNATIONAL POLICY.

The realization of the fact that we, as a nation have not always played fairly with other nations and individuals is beginning to filter itself into the minds of some of our statesmen and other great

thinkers. We are beginning to see that in our dealings with the world at large we have been provincial. Mr. Wilson is our first president who has been able to consider the good of another people at the same time that he considers our own. Our international acts have been fine for us, so what did it matter about the "other fellow?" The grabbing of the Canal Zone is another case in point. We thereby reaped the harvest of the hatred of all Latin-Americans and the reputation of having designs on the whole Western Hemisphere. President Wilson's fight on the Canal tolls question was a determination on his part to make us consider the other nations as well as our own internal interests. It is high time we, as a nation, developed an international conscience, and the Christian people, who are those of broadest vision, must help to cultivate it.

PRESIDENT WILSON QUOTED.

Returning to conditions in Mexico let us consider another quotation from President Wilson's interview:

"They say the Mexicans are not fitted for self-government; and to this I reply that, when properly directed, there is no people not fitted for self-government. . . . Did you see that dispatch we gave out, from Consul-General Hanna, which detailed his experiences with the army at Monterey? . . . Well, if you read that dispatch, you learned that Mr. Hanna was most agreeably surprised and greatly gratified by the treatment Villa's men gave their prisoners; how they endeavored to live up to the rules of civilized warfare; how they were constantly on the lookout for new information that would relieve them of the stigma of being barbarians. This merely shows that these people, if they get a chance are capable of learning and are anxious to learn."

After having lived a year in a Mexican city which was under the control of the Constitutionalist army, it gives the writer great pleasure to affirm what the President noted in Consul-General Hanna's dispatch. The city has been so quiet and orderly that one would scarcely have known the war was still in progress.

INTERVENTION NOT NEEDED.

There are many good reasons why the United States should not intervene in Mexico, some of which should have particular weight with the Christian people of America. Many denominations have mission work in different parts of the republic. Several have invested much money in school buildings, hospitals, etc. Much of this money was the product of rigid self-sacrifice on the part of pious Christians. Many American missionaries have spent their years in a patient, arduous effort to establish Protestantism in that priest-ridden country. In the judgment of every missionary whose opinion the writer has had the opportunity to learn, intervention would not only ruin all the mission work already done in the Republic, but would prevent the resumption of labor there by American missionaries, for decades.

Another potent reason against intervention is that, in the judgment of most people familiar with the Mexicans, the results would not be humanitarian. In the first place, a victorious war would mean the extermination of all loyal, patriotic Mexicans. The hopelessness of the struggle would not deter them from fighting it "to the finish." We would then have the task of building a nation out of such riff-raff of time-servers and traitors as remained. We might colonize, as we did

the land we took while in process of exterminating the American Indian and make the country over—Americanize it; but, could we, in this advanced age persuade ourselves or the world that we were doing it for the sake of humanity?

An indirect reason, and one which every patriotic American church member should consider, is this: the time, energy and money spent in conquering and regulating Mexico is needed here in our own land for combating the many evils in our own land, two of which are especially menacing, in the opinion of one who has lived across the Rio Grande. The first is the divorce, and the second, the encroachment on American politics of the Roman Catholic Church.

THE ROMAN CATHOLIC CHURCH.

In the eyes of a person who has labored among and for a people whose faults and imperfections are due almost entirely to the degrading influence of their spiritual guides, the steady increase of the power of that same system of religion in our own country, is an awful thing. Our southern border is in especial danger at the present time. Wherever the Constitutionalist army is victorious, one of their first acts is to close the Catholic churches, confiscate the convents and advise the nuns and priests to leave the country. Harsh treatment? Certainly. But these men know what they are about. They know from their national history and from their own personal experience that there can be no liberty where the Catholic Church is in power. The most accessible place of exit for these fleeing propagators of ignorance and immorality is our southern border. Most certainly the crossing of the border-line does not change their morals or lessen their zeal for the church. They are not sitting with folded hands in this free land of ours. Undoubtedly it is the desire of Rome that Mexico become a part of the United States, for with the added population who would eventually become voters, the balance of political power would then be in the hands of the Roman Catholic Church.

OTHER THAN BUSINESS INTERESTS.

What further argument is necessary to demonstrate the proposition stated in the beginning of this writing? Are not these sufficient to show that the American Protestant has interests at stake in Mexico that differ from those of the politician and the representative of what we term "Big Business." What then, are we to do? Let us do all in our power to assist our President in his present policy of peace. Not long ago, when our forces took Vera Cruz the President received a flood of telegrams and letters from private individuals, state officers, commercial clubs, etc., congratulating him and supporting his "policy" because they thought it was going to mean war. Now, if the American Protestants, great and small, through telegrams, letters and the religious press would let the administration know they are in sympathy with their policy of patience and peace, it doubtless would have a good effect. Up to the present, President Wilson has been showing the world how a Christian nation should deal with a neighbor in distress. Many powerful agents have been trying to force him to take advantage of the weakened conditions of that neighbor to profit thereby. If the great American Protestant Church declares firmly for the President's policy, by the grace of God, it must succeed!

The Prohibition Issue in Texas

How a Very Live Question Refused to be Killed in the Lone Star State.

BY PERRY J. RICE.

POLITICALLY, Texas is strongly Democratic. It is hardly worth while for the other parties to nominate candidates at all. But this does not mean that there is no issue for the voters to decide. In recent years the question of prohibition has been very prominent, and the Democratic party has been pretty evenly divided into "pros" and "antis." Four years ago the pre-primary campaign was a very strenuous one, and while the "antis" won, it is openly alleged that they stole their victory. It is almost an unwritten law in the state that the governor shall be given two terms, and therefore, at the next state election little effort was made to nominate a prohibitionist. This year, however, the question was again to the fore and the campaign, recently closed, was one of the bitterest the state has ever known.

The "pros" placed Thomas H. Ball, of Houston, in the field as their candidate. He is a lawyer of recognized ability and has served his state in various capacities, both at Austin and in Washington. He has been a strong supporter of the national party policies and leaders all his life. He has moreover, been pronounced advocate of state wide prohibition for a good many years, and is in every way worthy of the office of governor of the great Lone Star State.

AN "ANTI" PUT FORWARD.

The "antis" placed in the field James E. Ferguson, of Temple, a farmer-banker, who, up to the time he announced himself as a candidate for governor, was scarcely known outside the county in which he lived. He had made a success of business and is reputed to be worth several hundred thousand dollars and, in his first speech, announced that he would pay all his campaign expenses out of his own funds. He had back of him, of course, all the powerful liquor interests of the state and, it is freely alleged, of the nation as well. He was shrewd enough not to declare himself antagonistic to prohibition, though he freely said he was an "anti" so far as state wide prohibition is concerned. His platform was a declaration against any further agitation of the prohibition question and any further legislation, either for or against it. He promised to veto any measure dealing with the question that might be presented to him.

In order to divert the minds of the people from the prohibition issue, he ad-

vocated a measure for the relief of the tenant farmers of the state, of whom there are upwards of two hundred thousand. He proposed to have a law enacted making it impossible to charge more than a fixed crop rental, a law that his opponents say is strikingly socialistic in its tendency and unconstitutional. That it was a subterfuge on the part of himself is evident from the fact that he, himself, has been a party to schemes by which



Rev. P. J. Rice, Disciple Pastor at El Paso, Tex.

the farmers have been charged exorbitant rentals in money and crops.

In the campaign which followed bitter personalities were indulged in freely. Mr. Ball was accused of being in league with the "interests," of being a drinking man, and a member of clubs where liquor is sold. He was charged with being disloyal to the national administration, and when he met this with letters from President Wilson and Secretary Bryan endorsing his candidacy, the "antis" immediately raised the cry of states rights and severely criticized the president and secretary for federal interference in state affairs. A tirade of invective against "political preachers" was started which was intended to nullify the activities of the Anti-Saloon League and its leaders. Money was freely used—Mr. Ferguson himself spent \$31,000 and, it is confidently believed, the whiskey inter-

ests spent large sums secretly. Men were sent, in one sort of disguise or another so as to hide their real purpose, to visit the farmers that could not be reached easily and the labor vote was strongly solicited.

Many of the supporters of Mr. Ball were lawyers and men of prominence who were drawn to him for other reasons than because he was a prohibitionist and, therefore, lent him only a half hearted support. Ex-Senator Joseph W. Bailey campaigned for him, and while he is a man of great power and has many friends, he has many enemies as well, and it is an open question whether he helped more than he hindered. Many other things contributed to darken the issue, and the result was the nomination of Mr. Ferguson by a majority of 33,397 over Mr. Ball. The question of submission for constitutional amendment was defeated by 22,366 votes.

The "antis" have been hilarious. They have been saying over and over through the press and in conversation that the prohibition issue is dead. But they are having a hard time to keep it dead. The state convention, held in El Paso has just closed its session. It was an "anti" convention through and through. The steam roller was used remorselessly and still the liveliest session of all was the one in which the convention was forced to face the prohibition issue. Mr. Bailey sprung it in the form of a plank submitted by the minority of the committee on platform and resolutions, declaring against national prohibition. The situation was interesting. Mr. Bailey, who had been a champion of state wide prohibition, caused to be presented a resolution declaring against nation wide prohibition by federal enactment on the basis of states rights, and an "anti" convention refused to adopt it because of the promise of their nominee for governor that he would have nothing to do with the issue. Nearly three hours of debate followed the presentation of the resolution in which Mr. Bailey, with his really great powers of oratory, played the conspicuous part. Jake Wolters, the real leader of the "antis," and Mr. Ferguson, the nominee for governor both spoke against the adoption of the resolution in a vain effort to bury the issue that they have so vociferously declared was dead.

Thus it turned out that after a long and strenuous campaign to kill the prohibition issue in Texas, that same issue seems more live than ever before!

WAR

By Thomas Curtis Clark

A PROUD KING dreamed in his gilded chair;
He dreamed—and he sighed, for the lands were fair;
A king said, "Yea!"—it was but a breath;
And a million men marched toward the gates of death.

A million wives gasped as their husbands sped;
A million babes starved as their fathers bled.
A king sought gain in the north and south—
And a million men marched toward the cannon's mouth.

Lake Geneva Y.M.C.A. Encampment

Signs of the Coming of the Kingdom Seen in a Summer Conference.

BY I. E. BROWN.

ANYONE at all interested in Christian work for young men would need to have a heart of stone not to be stirred by the events which have been taking place at the Young Men's Christian Association encampment at Williams Bay on Lake Geneva during this summer. While the season is far from finished with at least four conferences yet to come, the events of the last few weeks are well worth record.

THE STUDENT SUMMER CONFERENCE.

First of all there came the Student's Summer School of the Middle West which convened on July 12 for a ten days' session. This brought together a body of students and professors numbering 830 men coming from the great universities of this region from the denominational colleges, from preparatory schools and academies, and from the professional schools, with a sprinkling of older boys from the high schools. Great gatherings for students have been held at Lake Geneva every year since 1890, but the experienced leaders agree that there never was a gathering like that of the present season.

Among the platform speakers were such men as Robert E. Speer, Bishop McDowell, Bishop Henderson, Fred B. Smith and Ethan T. Colton, every one a master of public address.

The platform meeting, however, was but one form of activity. The group conferences and the twilight talks on life work were of tremendous moment with such leaders and speakers as John Timothy Stone, L. Wilbur Messer and Ethan T. Colton, each man presenting some phase of religious work.

After all has been said, however, perhaps the marked feature of the whole conference was the plan of group Bible classes with approximately sixteen men in each class, under the leadership of some forty or fifty experienced Bible study teachers. These leaders were gathered from college and university life and from the ranks of the Young Men's Christian Association, local, state and international.

A striking feature of the Student Conference this year was the presence of students from foreign lands. More than one hundred men were present from India, China, Korea, Japan and from twelve of the Latin American countries. A large proportion of these were either non-Christian or those who had become indifferent to a nominal Christianity. The impact of influence upon these men which was made by the presence of such a great group of virile earnest Christian leaders was very marked. Perhaps it was not surprising, it certainly was encouraging, even exhilarating to know that man after man under these influences came definitely and decidedly into the Christian life. Within this group were included four Chinese and one Japanese who asked for immediate baptism and were accorded this rite under the hand of Bishop McDowell with the assistance of Bishop Henderson of Chattanooga, Tenn., and Dr. Cleland B. McAfee of McCormick Theological Seminary.

EMPLOYED OFFICERS CONFERENCE.

With the exodus of this large body of students and leaders, there began the incoming tide of the Employed Officers of

Young Men's Christian Associations of the United States and Canada, with a sprinkling of those who came from other lands. Again the camp overflowed, more than eight hundred being fed at a single meal. It is difficult to enumerate the striking features of this conference. Time might be taken in dwelling upon the group conferences of physical directors, educational directors, or boys' work directors, employment and vocational directors, or of student secretaries, state secretaries, or general secretaries, and other groups, but the limits of space forbid.

There must not be omitted, however, the tremendous influence exerted by one of the Geneva preachers, Rev. Allen Stockdale in his series of inspirational addresses. Many a man was sent back to his difficult field with a new inspiration as he remembered his masterly address on "The Luxury of Struggle," even as many a student must return to his institution with a new vision caught from Bishop McDowell's great sermon on "Jesus, the Redeemer."

SUMMER TERM OF ASSOCIATION COLLEGE.

It may safely be taken for granted that many readers of THE CENTURY do not know that for twenty-five years the Young Men's Christian Association College of Chicago has conducted a summer term at the lake, or that the attendance of students has increased from 21 in 1890 to more than 500 in 1914. These students are gathered not only from every section of the United States and Canada, but also from foreign lands. Sitting in the class rooms during the month of July have been men from Australia, New Zealand, China and India.

The students have been grouped in a number of schools, as the School of Association Administration, the School of Physical Education, the School of Railroad Work, the School of County Work, the School of Educational Work, the School of Industrial Work. Each school has its own dean and group of instruct-

ors. The work of the class room is just as rigorous and exacting as that of any other first-class educational institution. The students bend over their text books or lecture notes, are called upon for recitations, attempt to pass their examinations and if successful secure their certificates of work done. With nearly a hundred instructors and special lecturers and with approximately a hundred courses offered, the institution presents a complex but well organized school of instruction.

Among the strong leaders and lecturers this year are President King of Oberlin, and Dean Charles R. Brown of Yale Divinity School, whose messages are always timely and helpful.

Aside and beyond all addresses, lectures, class room work, is the Christian fellowship which is very strongly marked, and beyond this the atmosphere of the place which has in it the strength of Christian inspiration, quieting selfishness in daily life and in objective, and leading each human heart under its influence to stretch itself to attain the best.

From commencement day, July 28, there go out from the institution three members of the graduating class to their work in Asia: Mr. C. G. Hoh (Chinese) to Shanghai, A. T. Morrill and H. R. Bunce to Manila. This simple fact only emphasizes the world-wide influence of the institution which now has its representative on every continent.

WATCH MADE FOR BLIND.

In order that the sightless may know the time accurately, a watch has been constructed with raised dots and dashes on the dial. The hands are so made that touching them does not injure the works. This watch does not have a crystal, but is of the hunting-case type, the cover being released upon pressing a spring, flying open, and permitting the hands and face of the dial to be fingered by the blind.



A Crowd of Enthusiasts at Lake Geneva Conferences, Lake Geneva, Wis.

12 (720)



EDITORIAL

THE POPE.

POPE PIUS X is dead. He was not a great Pope but he was a good man, carrying into his high office the habits and mental vision of the humble station wherein he was born. He was a democratic soul. The poor and humble were ever near his heart. No Pope was more accessible than he. But whatever strength, whatever positiveness, inhered in his policies is believed to have reflected the cooperative intelligence of the college of cardinals whose powers hedge about and practically control the actions of the Pope unless he be a man of positive constructive genius.

Pius will be remembered for his relentless battle against modernism, a battle which has not by any means reached an issue yet. In France and the United States, and especially in Italy, the movement for liberalizing and democratizing the church goes on with sure progress like the tide.

CHRISTIAN UNITY IN MEXICAN MISSIONS

ONE of the most notable missionary agreements ever entered into has been made by Protestant missionaries concerning Mexico. The American missionaries are now all in this country. Recently they had a meeting at Cincinnati, and devised a tentative agreement concerning the re-entering of that mission field. The report of that meeting was given in *The Christian Century* of July 23 by Mrs. Ida Withers Harrison.

With almost absolute unanimity it was decided to recommend to the various mission Boards:

1. A joint evangelical publishing plant in Mexico City, with a common depository and distributing agency and the union in a single publication of the half dozen and more church papers now published.

2. The establishment of one Evangelical Bible Institute and Theological Seminary to provide a complete course of theological instruction with courses in Bible, methods of church work, music, Y. M. C. A. and Y. W. C. A. secretaries' courses, as well as courses for deaconesses and lay workers; this school to be located at Coyoacan.

3. The establishment of a central Union College for men and women with connected normal, industrial and kindergarten training schools; that in each mission territory there be at least one high school for boys and one for girls, and that there be a consolidation of the higher grades of primary schools in places occupied by two or more denominations, and that plans be consummated through a permanent committee on education for unifying all educational work.

4. That all Protestant churches in Mexico bear the one name, "The Evangelical Church of Mexico," followed, if desired, by the name of the special denomination in brackets, and that there be universal transfer of members among the participating churches by means of a common form of credential used by all.

5. The re-districting of the entire country, assigning to each Board a clearly defined territory, thus preventing overlapping at some points while leaving elsewhere great populations entirely unreached. This will mean in many cases the withdrawal by some Boards from places long occupied. In this way the entire area of the country was assigned to some specific church or society as its exclusive responsibility. As, for instance, the field of the American Board (Congregational) will be the states of Chihuahua, Sonora and Sinaloa as far south as the Sinaloa River. Its old station at Guadalajara, in Jalisco, is assigned with adjacent territory to the Methodist Board. The assignment to the Disciples was entirely satisfactory to the representatives of the Christian Woman's Board of Missions which was given its present field of operation with sufficient neighboring territory for enlargement—with some probable future adjustments to be made with adjacent workers.

Secretary Barton, of the Congregational Board, says of this agreement, "For comprehension, sanity and boldness of plan,

for thoroughness of consideration and unanimity of conclusions, this conference must, in the annals of the missionary propaganda, be recorded as one of the most, if not the most, significant ever held in the interests of interdenominational co-operation. While the various recommendations, in order to become effective, must yet have the indorsement of the various missionary boards, there is every reason to expect that many will meet with immediate approval. Another new precedent has been established for sane Christian co-operation in the interest of the speedy evangelization of the world."

Of course it is to be understood that this agreement must be approved by the various mission boards, which are the Congregationalists, the Presbyterians, North and South, the Methodists, North and South, the Northern Baptists, Friends, Disciples, the Y. M. C. A. and the American Bible Society. The Episcopalians were represented in the conference, and to their honor approved the plan, but were powerless to take action in the matter, as their plan of organization does not commit this power to a mission board. Only one denomination refused to attend, the Southern Baptists.

If this plan prevails, missionary work in Mexico will be performed on the most thoroughly Christian lines, so far as denominational comity is concerned, which modern knowledge and Christian charity can make possible.

AMERICAN FASHIONS FOR WOMEN

ONE good result of the war has already been announced. It is that American dressmakers are ready to declare their independence of Paris dressmakers, and strike out on new lines in fashions for American women. If this shall be and the result shall bring us sensible, attractive, hygienic and modest apparel, men will not have died in vain. For not a few men have killed themselves dressing their wives in abominable fashions from Paris. It has been killing the women, too; and destroying modesty and good taste. Give us American fashions for American women; and let them be pretty as the American woman is pretty, modest as the American woman is modest. Let them be designed with a view to utility, beauty, reasonable economy and simple good taste. Maybe in future the historian will look back and say, "The War of 1914 was a blessing to the world; for it liberated the women of Christendom from the tyranny and indecency of the Paris fashions."

Whether this shall be, or not, the American nation of men at least will watch developments in this movement for American-made fashions for women almost as closely as the newly opened markets for American trade opened up by the war.

THE OPPORTUNITY OF LABOR SUNDAY

IT IS gratifying that the Church in recent years has sensed the opportunity of Labor Sunday. This year on September 6 there will sound forth from thousands of pulpits an appeal for peaceful settlement of labor disputes and the better understanding of capital and labor.

Only a very few years ago, labor leaders were accustomed to say that the Church was in league with capital. It was openly charged that the wrongs suffered by laboring men were unheeded by the disciples of the Carpenter.

Now there is a very different note being struck. Last year there went out literature from labor headquarters to the ministers setting forth the aims of organized labor. There is a movement on to divorce organized labor from the saloon and hold meetings of the unions in halls not controlled by liquor-dealers. As soon as the Church showed herself sensitive to the conscientious convictions of laboring men, there was an immediate increase of sensibility in labor quarters to the conscience of the Church on certain matters.

The minister on Labor Sunday has opportunity to set forth the dignity of labor, for there is no place in our world for either idle rich or idle poor. The improvement of working conditions for women, and the abolition of



child labor are subjects upon which every man of whatever economic school should be able to speak. The arbitration of labor disputes, the guarantee of one day in seven as rest for the laboring man, and the reduction of working hours to a schedule that gives opportunity for the higher life, are great living themes. The Social Creed of the Churches, put forth by the denominations represented in the Federation declares for the abolition of the "sweating" system. It insists upon a living wage, and for industrial insurance to protect against rapid changes in the economic situation. The improvement of safety devices to protect the worker from accident, the old age pension, and a more equitable division of the fruits of industry are also items of our present social creed. Those who are to speak on Labor Sunday cannot do better than to read Ward's Social Creed of the Churches which can be secured from the Disciples Publication Society or any other publisher.

The Commission on Social Service and the Rural Church of the Disciples of Christ is arranging for some notable service for the Disciples in the near future. A part of the plans calls for a social service bulletin and a more adequate lantern slide service on social matters. This commission is composed of J. H. Mohrter, O. F. Jordan, F. E. Lumley, H. H. Peters and A. W. Taylor. This commission urges that the churches of our fellowship everywhere observe Labor Sunday.

A Questionnaire on the California Convention's Recent Action

In Which Every Reader of the Christian Century is Invited to Participate.

FIRST CHRISTIAN CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of *The Christian Century* a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into His Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own commending the Christian character of the bearer

ILLINOIS' NEW SECRETARY.

THE selection of John R. Golden, of Angola, Ind., for state secretary of Illinois, will be gratifying to Disciples all over the state. With the exception of the past year, Mr. Golden has spent his entire life in Illinois. He is a graduate of Eureka College. He has served a term in the state legislature. He has had important pastorates at Gibson City and Springfield, where his ministry was eminently successful. He knows Illinois people and is equipped for leadership among them.

The function of the state missionary society is undergoing rapid change in these days. With over seven hundred churches in the state, an average of seven to a county, the new word in state missions must be conservation, especially since fifty churches were lost from our year-book in five years, and perhaps a careful accounting would wipe out many more. The state missionary society must now mother weak churches into efficiency and weld the Illinois Disciples into more conscious unity, and give them a greater esprit de corps.

Mr. Golden comes to the secretaryship aware of these new tendencies in state missions. We shall look for a completely revised program under his leadership. He is come to be the leader of Illinois churches. He will be welcome in all our pulpits. We shall await his declaration of policy in the state convention with great interest.

and stating the fact as to his manner of being received into Berkeley Church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. "I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, PLEASE STATE WHY.
2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?
3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary co-operation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?
4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above question it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

CHARLES CLAYTON MORRISON.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Peace Delegates Ask That Love Rule

Report and Declaration of the American Delegates at the International Conference of the Church Peace Union, Held At Constance, Germany, August 2, and at London August 5, 1914, to The Federal Council of the Churches of Christ in America, and its Commission on Peace and Arbitration.

In behalf of the delegates from the Federal Council of the Churches of Christ in America, the undersigned were appointed as a Special Committee to prepare and publish to our brethren at home a Declaration and Summary concerning the recent momentous conference of the Church Peace Union,—which conference, begun at Constance on Sunday, August 2, was continued in London on Wednesday, August 5. In so doing we are following the example of the English delegates to the conference, whose terse and weighty utterance to the brethren in England was published in the London Times, Daily Chronicle, and other newspapers on August 5.

In making this report we are authorized to speak substantially for the entire body of American delegates to the Church Peace Conference.

AN HOUR FOR CALMNESS AND VISION.

It is significant that this first International Conference of the Churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever we are called to co-operate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do his will in the world—waiting upon the Lord.

OUR CHRISTIAN IDEALISM IS CONFIRMED.

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are un-Christian. We are witnessing the reductio ad absurdum of un-Christian civilization; for peace is not to be secured by preparations for war (even if un-Christian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so, too, our very patriotism

must be pervaded by the mind of Christ and be ready for the discipline of the cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing



Rev. Peter Ainslie, one of the delegates of the Federal Council of the churches of Christ in America to the International Conference of the Church Peace Union, which was compelled by the war to change its place of meeting early in August, from Constance, Germany, to London.

from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

THE HARDER TASK OF THE CHURCHES OF EUROPE.

This is not the moment to dwell on the practical steps which may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four Resolutions which are to be published in due time by the International Committee of our conference. Others will be disclosed afterwards. Meanwhile we desire to emphasize the fact that has been borne in on us by contact with the workers for the Peace Movement in England and Europe generally—that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the Churches of Europe; and we are grateful to our Heavenly Father for the skill and wisdom and self-control which, in this trying ordeal, have been vouchsafed to them. For five years previous to

the formation of our Church Peace Union, these, our brethren, on this, the eastern side of the Atlantic, have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the promotion of peace to be so widely and thoroughly representative.

THE HOUR OF OUR OPPORTUNITY.

We in America have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore the determination of our conference to rely on the International Committee for guidance, and for ultimate decisions from time to time—the resolution to "move all together when we move at all"—is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well-chosen and skilful delegates to our International Council, ready and able to contribute of their special experience and prayers to our common endeavors for the peace of the world and the Christianization of all mankind.

Submitted to the Federal Council of the churches of Christ in America and its Committee on Peace and Arbitration, by instruction of the American delegates.

Committee appointed by the delegates representing the Federal Council of the Churches of Christ in America:

E. R. HENDRIX, Chairman.

GEORGE WILLIAM DOUGLAS,

WILLIAM PIERSON MERRILL,

LUTHER B. WILSON,

FREDERICK LYNCH,

CHARLES S. MACFARLAND, Secretary.
London, August 6, 1914.

Dr. Clark to be Honored.

On September 12, Dr. "Father Endeavor" Clark will celebrate his sixty-third birthday, and Christian Endeavorers everywhere will celebrate in their leader's honor. Dr. Clark is not a leader of a lost cause. Figures tell us that this movement, the world over, was never so prosperous. Today there are more than 80,000 Christian Endeavor Societies in the world with more than 4,000,000 members. The first Christian Endeavor Society was formed February 2, 1881, by Dr. Clark in the Williston Congregational Church, Portland, Maine, of which he was pastor. For the past twenty-nine years Dr. Clark has devoted himself exclusively to the work of the Christian Endeavor Society. In this time he has traveled 825,000 miles or a distance equal to thirty-three journeys around the world. Of this distance he has traveled 325,000 miles by water, 433,000 miles by rail, and fully 25,000 miles by horse, camel and jinrikisha. Long may Dr. Clark live to continue his splendid work!

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

LADY COOK SAYS WOMEN MUST FIGHT FOR ENGLAND.

Lady Cook, of England, would enlist 150,000 Englishwomen in an army to defend England against invasion. She suggests the Duchess of Marlborough, Lady Jersey, Princess Louise, Mrs. John Ward and Lady Granard as women who should lead in the organization of such an army, and mentions the Duchess of Marlborough in particular as a woman who would be a good soldier.

The Chicago Herald comments as follows upon this suggestion, under the caption, "A Very Foolish Lady:"

"Lady Cook has launched a campaign to raise armies of Englishwomen, trained and armed like regular soldiers, ready to fight for their country. So says a London cable.

"Lady Cook should realize that the time for foolish chatter has passed and the time for action has arrived. Such suggestions do well enough, perhaps, in the silly season. But when a great nation is grappling with strong enemies they are entirely out of place. Women can do a great deal in war. They always do. They do much of the work that men previously did. They preserve what the men go forth in battle to protect. But as for their fighting or making an effective fighting force the idea could only come from a foolish mind saturated with childish Amazonian legends and blind to the simple facts of life. Even if women would make good soldiers there would be every reason in the world why they should not be called to the colors. It is a great thing for humanity that in time of world-wide war at least half of the human race in warring countries is set apart to bear witness to the ideals of love, peace and service. Woman's highest claim to equality with men, in politics and elsewhere, lies in the fact that she can do woman's work and not man's work.

"Let men war if they will and must! But let women ever remain the vestals who guard the sacred flame of peace and love and service on the high altars of home and country!"

A PAGEANT OF CHILDREN AT NORTHFIELD CONFERENCE.

Contrasts in Childhood was the theme of an interesting pageant presented at Northfield during the summer school of the Women's Foreign Missionary Societies, reports the Congregationalist. Based on the book called "The Child in the Midst," by Mary S. Labaree, the pageant followed its chapters and gave scenes showing successively, The Child in its Helplessness. The Child at Play and at Work, The Child at School, at Worship and at Work for Christ. In each of these scenes the contrast was shown between the lives of children of heathen lands and those of Christian countries. An interesting scene showed old-time Moslem and Brahman schools, with the children repeating their monotonous and meaningless lessons, while the Spirit of Ignorance, in somber black, presided over them in the background. Then came in contrast a pleasant Japanese mission kindergarten filled with joyous children. The climax was the big Christmas tree of the last act, when the Christian boys and girls who were enjoying it, reminded by the Spirit of Missions, a radiant figure in

white, of their less fortunate brothers and sisters of other lands who had no Christmas, ran to bring them to share in the Christ-child's birthday celebration, and all dance merrily round the tree, hand in hand. The pageant was held on the lawn of the Hotel Northfield, and the sylvan setting added in no small degree to the charm of the performance. Music was given by an orchestra and a big volunteer chorus.

IS MARRIAGE A FAILURE? IT WOULD SEEM SO SOMETIMES.

At least, that is the opinion of the Pittsburgh Chronicle Telegraph. Here is the reasoning of this paper:

The emperor of Germany and the king of Great Britain and Ireland are cousins. The late Queen Victoria was their grandmother. The kaiser's mother was King George's aunt. George's father was Wilhelm's uncle. The only daughter of the kaiser was married in May, 1913, to Prince Ernest of Cumberland (now Duke of Brunswick), whose title was English, and who was descended from an uncle of Queen Victoria. It was a wedding worth remembering, for if memory serves it was attended by the czar of Russia and King George, in addition to a regiment or so of less important royalties. The czar of Russia is related to the kaiser by marriage, his wife being the kaiser's cousin, as well as cousin of King George. Her mother and the kaiser's mother were sisters of King George's father. A cousin of Kaiser William, like him one of the Hohenzollerns, is wife of his uncle, the Duke of Connaught, governor-general of Canada, who is a son of the late Queen Victoria, and whose oldest sister was the kaiser's mother. Victoria's husband, it will be recalled, was a Coburg prince, and one of her grandsons is now on the throne of the German sovereign dukedom of Saxe-Coburg. The king of Greece is married to a sister of the German emperor, and thus the latter is again linked with the royal family of Great Britain and that of Russia, for the mothers of King George and the czar (sisters) are, like the king of Greece, members of the royal house of Denmark. Alfonso of Spain is half Hapsburg. His wife is a princess of the British royal house. Spain is lined up against Austria and the Triple Alliance.

Life being short, it is hardly worth while to further trace the ramifications of the relationship of royal families of Europe to one another by birth and marriage. It is one of the fictions of European diplomacy that these intermarriages are in some manner a safeguard of the peace of Europe. How much of a fiction it is one may easily perceive by contemplating the condition of Europe at this moment.

WOMEN URGE FEDERAL REGULATION OF FOOD PRICES.

Regulation of food prices by the federal authorities was urged at a meeting of the Women's City Club, Chicago, last week. The standardization of restaurants and bakeries also was discussed.

Resolutions charging collusion of dealers to raise prices because of the European war, drawn up by the foods and markets committee of the organization, were presented by Mrs. Lucy B. Owen and adopted.

At the suffrage shop, conducted by the

women, butter was sold at 31 cents a pound and eggs at 27 cents. A number of buyers were disappointed because of the limited supply.

JAPAN WOMEN IN INDUSTRY.

The women in Japan are taking the places of men as clerks in stores. They work in offices. They are becoming teachers, dentists, writers. As for industry the influx of women in factories has been phenomenal since the war with Russia. There is no field of activity that woman does not seek to penetrate. In Russia the same thing is happening. She is becoming a close second to man in the race for economic independence. What is taking place in Japan and Russia is also taking place in the Islam countries, in South Africa, and to some extent even in China.

WOMAN SUFFRAGE ENDORSED BY EDUCATION ASSOCIATION.

Woman's rights were recognized to the fullest extent by the National Educational Association, which recently met at St. Paul, Minn. It passed resolutions endorsing woman suffrage and equal pay for teachers, regardless of sex, and allotted five of its ten vice-presidencies to women. The delegation of active suffragists left the hall with broad smiles, it is reported.

"We were given everything we asked," they said.

The clause in the resolution dealing with suffrage read: "The association with suffrage read; the association regards efficiency and merit, rather than sex, as the principle on which appointment and selections should be made and therefore declares itself in favor of the political equality of the sexes, and equal pay for equal services."

MY MOTHER'S LIFE.

JOHN MASEFIELD, IN "THE STORY OF A ROUND HOUSE AND OTHER POEMS."

In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.
I cannot see, nor breathe, nor stir,
But through the death of some of her.

Down in the darkness of the grave
She can not see the life she gave.
For all her love, she can not tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

If the grave's gates could be undone,
She would not know her little son,
I am so grown. If we should meet
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leeches
Ere birth's releasing hell was reached?

What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over women still,
Men trample woman's rights at will,
And man's lust roves the world untamed.

O grave, keep shut lest I be shamed.

Of Human Interest

Noted Chinaman on Liquor.

Wu Ting Fang, who is characterized as the most popular Chinese diplomat ever sent to Washington, in an interview published in "Harper's Monthly" thus expresses the sympathy of his country with the cause of prohibition:

"China, waging war on opium, recognizes in this fact (America's prohibition reform) a kindred active moral force, . . . and, shaking hands with her sister republic across the seas, hopes that the latter will some day be as free from alcohol poisons as China hopes to be of opium. The facts and arguments adduced against strong drink . . . are set forth in such a clear, convincing manner in a book written by a talented American woman that soon after reading it I became a teetotaler."

Lincoln's Way of Putting It.

James G. Blaine used to tell a story showing the contrast between senatorial dignity and Presidential simplicity. He was a member of a joint committee to wait upon the president. Senator Foot of Vermont, one of the most dignified of men, was chairman. On being ushered into the presence of President Lincoln, Mr. Foot involuntarily struck an attitude, and said in his stateliest manner, "Mr. President, we have been appointed a committee on the part of the two Houses of Congress to apprise you that they have met and organized, and are ready to receive any communication which it may be your pleasure to make to them." Mr. Lincoln stepped up and, taking him familiarly by one button, said "Now, look here, Foot, if it is a matter of life and death with you, I can send my message in today; but if it isn't, I should like to keep it till tomorrow to slick it up a little."

Mark Twain's Hard Luck.

The number of anecdotes foreign papers print about Mark Twain show how world-wide is the famous humorist's popularity. Here is an amusing story from a German paper, "Das Buch für Alle:"

In the course of one of his lecture trips Mark Twain arrived at a small town. Before dinner he went to a barber-shop to be shaved.

"You are a stranger?" asked the barber.

"Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture to-night. You'll go, I suppose?"

"Oh, I guess so."

"Have you bought your ticket?"

"Not yet."

"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said, with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

An Editor's Rights.

The editor of the "Interior" was once criticised for his use of expletives; but he asserts his independence in the following choice sentence: "We are going to insist upon our copyright, and we warn whomsoever it may concern to let our expletive property alone. We will give a sample of it, so as to scare everybody: 'Oh, you old baldachino! you satyr-eyed gargoyle! you windy balcony!

you crooked corbel! For a cent we would knock you into the middle of next week with the butt-end of a vestibule!'"

Memories of Dickens.

Mr. F. Hopkinson Smith, while in London, sought out and visited the various places made memorable by their connection with Charles Dickens' name. Mr. Smith was especially impressed by the fact that memories of Dickens were still vivid in the minds of the people. A little printer boy showed him where Dickens earned six shillings a week, tying up and labeling pots of blacking.

ABOUT PREACHERS AND OTHERS.

Gladstone on the Rural Pastor.

Mr. S. R. Crockett tell us that Mr. Gladstone expressed something like envy of the minister's quiet rural life, and said his own ideal would be to end his life in such a place, for circumstances, not choice, had cast him into politics. Crockett spoke of the reverence and love which was felt for the veteran leader by humble folk in many a remote corner of Scotland. "I know, I know," said Mr. Gladstone, "I do not deserve it, but I never come to Scotland without the love of the common people coming to me like a song or prayer."

A Story from Ian Maclaren.

A story illustrating the reticence of the Scotch regarding their private affairs was once told by Ian Maclaren. A train was at a railroad station, when a porter put his head into a car, and called out: "Any one in this car for Doun? Change for Doun. Any one for Doun?" No one moved; and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her, and said, "I'm for Doun, but I'd no' tell that man so."

They Understood Him.

A Friend minister, who removed from Nantucket to Hudson, N. Y., was once attending a meeting where the people had been urged without avail to come forward and fill up the front seats. At last he arose and said, "Friends, fleet forward: There is too much weight aft to sail well;" and the people came.

Placing a Limit.

The Committee on the Revision of the Articles of Faith had recommended the adoption of a declaration to the effect that all infants are saved. The recommendation was adopted unanimously. "Now, Mr. Moderator," said a delegate from Pittsburg, Pa., with preternatural solemnity, "I move that this be declared retroactive." But the moderator did not seem to hear him.

She Was Pleased.

A Methodist preacher in Jacksonville, Ill., was taking his turn—preaching at the hospital for the insane at 3 p. m. While preaching he noticed a woman smiling, who seemed to be pleased and taking in the sermon. When services closed he said to her: "You seemed to be very much pleased. What part of the sermon pleased you?" She said: "That part where Pharaoh had them drowning the babies and I thought what a pity they did not chuck you under." up and labeling pots of blacking.

"Oh, I knew him, gov'nor," was the usual answer of the older inhabitants to Mr. Smith's inquiries. "Over there he used to live, and it ain't fur from here to Camden Town, where he lived when he was workin' in the blacking place." He was even able to find an urchin who could point out the spot where Dickens "dropped stealthily one evening, with fear and trembling, into a dark letter-box up a dark court in Fleet St.," the first of the "Sketches by Boz."

He was especially pleased with his visit to the house where Dickens went to board after his marriage. Of this, he says:

"The place is still a delightful, typically English boarding house, kept by two of the most charming old ladies you ever saw. Dickens and his wife occupied a little tucked-up room tacked on to the back of the house. I measured the place myself, and it was eight feet every way. It has one small window, looking out into the back yard. It was the mouldiest and stuffiest old place you can imagine, but it was there that Dickens wrote the most of the 'Pickwick Papers.'"

It Was Cruel of Mr. Howells.

When W. D. Howells was editing a magazine, so the story runs, a young man called on him at the office and offered him a poem. Mr. Howells read the poem and thought it was good, but somehow it seemed rather familiar. "Did you write this unaided?" he asked.

"I did," replied the youthful poet. "I wrote every line of it."

"Then I am very glad to meet you, Lord Byron," said Mr. Howells. "But I was under the impression that you had died some years ago!"

Was It a Compliment?

Irving Bacheller was introduced one day by a mutual friend to a western mountaineer, says the St. Paul Dispatch. "Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East."

"Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them often."

"Indeed!" said the author, a smile of satisfaction wreathing his face.

"Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

Willing to Please.

Thackeray was once at loggerheads with a fellow bohemian of the press, the now-forgotten Angus B. Reach. Reach was touchy about the pronunciation of his name, claiming that it was properly Re-ack, with only two syllables, and the accent on the last.

To Thackeray's discomfort he found himself at dinner one evening with Reach, says the New York Sun. In the course of the meal the novelist had to ask:

"Mr. Reach, shall I send you some mutton?"

"Mr. Thackeray," returned the other, "I must request, sir, that you will not call me out of my name. My name is Re-ack, sir, Re-ack."

"I beg pardon," said Thackeray. But he watched for his opportunity, which came at dessert. A dish of fruit being placed before him, he again addressed himself to Angus B.

"Mr. Re-ack," he said, "may I send you a pe-ack?"

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

EDITORIAL IN THE BAPTIST STANDARD (DALLAS, TEXAS.)

A NEW BOOK ON BAPTISM

We have just received "The Meaning of Baptism," by Editor C. C. Morrison, a Disciple minister of Chicago. He repudiates some of the doctrines of Alexander Campbell but holds to the place of baptism in conversion. It is the most ingenious defense of sprinkling we have ever read. Dr. Morrison takes the position that the physical act itself, counts for nothing; that baptism is the initial or inductive rite when one comes into the church and that it has no significance apart from that. Therefore, it makes little difference as to the act itself. He says that "initiate" or "induct" are the best English equivalents of *baptizo*. Baptist is the rite of induction into the church. "The essential significance of the ceremony, its function and meaning, as near as our English terms can state it, may be expressed as initiation or induction into a religious order, carrying with it also the ideas of consecration and moral cleansing. Baptism is validly solemnized by other forms than immersion. Not all who have been initiated into the church have been immersed." Hence one can get into the church by sprinkling as well as by immersion.

His contention is that since sprinkling or affusion was substituted for immersion within two or three centuries after Christ, that such a meaning must have been inherent in the Greek word *baptizo*, even in the time of Christ. By the very same argument, the deity of Christ may be disproved. For within a very short time after Christ's ascension, men were attacking this doctrine, just as, later on, they perverted the ordinance of baptism.

In considering the text found in John 3:5, he admits "that the passage means to say that emersion from water (with the implied immersion) is an essential and necessary condition of admittance into the kingdom of God." Here he resorts to a weapon borrowed from destructive critics. He questions the genuineness of the text in the original and refers to Justin Martyr, who, in quoting this expression of Christ, omitted "of water." Justin also omits "of Spirit," and no argument can be built on this without involving a denial of the doctrine of regeneration by the Spirit. Then he attacks the Commission, given in Matthew 28:19-20. Undeniably the Commission emphasizes the importance of baptism while Dr. Morrison depreciates it. He argues, therefore, that this text is not genuine, notwithstanding it is found in the oldest manuscripts. Baptism, he says, has no place in the Commission because Luke and John say nothing about it. He might have denied the doctrine of Incarnation of Christ because Mark didn't say anything about it. He follows Harnack in saying that the Trinitarian formula in the mouth of Jesus was inexplicable. Why will men presume to put

into the mouths of Jesus and Paul what they think ought to have been said and deny the things that are unreasonable from a modern viewpoint? It is absurd to gauge their thoughts by our subjective impressions.

In speaking of the Commission, he says that if Christ had given the Commission, that Peter would never have hesitated to go to the home of Cornelius. He might, with equal assurance, have argued that Jesus really said nothing to his disciples about his death before his crucifixion, else, they would have understood the significance of it. Jesus had much to say to them about His death, but we are told that they did not understand His resurrection. Neither did they interpret the full meaning of the Commission until they were thrust out by persecutions and were taught of God in visions and in fruitful missionary service.

Paul stands in the way of this writer as he does in the way of all other destructive critics. In explaining Rom. 6:4, he has much to say about the poetic and mystical mind of Paul. "We must not deny Paul the right of normal, poetic expression." Paul was simply using poetic license in speaking of baptism in terms of burial. "Paul did not allow his poetry, his mysticism, to lead him into any such magic or legalism, and we must not change Paul's statement that we are buried by baptism. Those who have been baptized without immersion, have missed something. They have missed something valuable, something important, but they have missed nothing essential."

But he holds to the doctrine of baptismal regeneration, whatever the meaning of baptism. We quote: "For in actual, historical Christianity, baptism seems to have been regarded as pre-requisite to salvation. No conceivable objections can be made to baptism as a means to salvation that can not be made to it as a means of grace. It is no less repugnant to our moral sense to think of baptism as an act of obedience to Christ after salvation than an act of obedience to him before salvation. Baptism, as a condition of attaining the Christian life, is surely no worse than baptism as a condition of maintaining the Christian life. As truly as faith effects something, baptism effects something. It is a positive factor in salvation. Baptism belongs in the conversion experience. It is a prerequisite to the kind of salvation that Christianity seeks to give."

No conversion is complete until faith and repentance have become socialized by baptism. . . . With the Disciples, baptism is no after thought but an integral factor in the conversion of the soul."

In the closing chapter, he exemplifies the magnanimous spirit which he enjoins upon other Christian bodies by characterizing the action of congregations that refuse alien immersion or sprinkling: "Such a procedure is the very essence of sectarianism. Indeed, it may properly be called congregational phar-

iseism and is rightly resented by affusion-practicing churches who know that its 'holier than thou' implications are totally unfounded."

The author of this book takes, practically, the same position as pedit-baptist scholars who do not deny that in the time of Christ, *baptizo* meant immersion, but who claim that it had little significance apart from its use as an initiatory rite, and that it really makes no difference whether a person is baptized or sprinkled. As the author says, "Every consideration of Christian fraternity demands that he be received as a brother in the Lord, whether his baptism, his initiation into the Church, happen to have been performed by immersion or some other mode. The important and only vital inquiry to make in his case is not 'How did he get into the church,' but 'Is he in?'" He is a little bolder, however, than others in revealing the processes by which he arrives at this conclusion. Before he can deny that immersion only is baptism, he questions the inspiration of certain Scriptures and endeavors to cut out the Commission altogether. He brushes Paul aside with the remark that he is a poet and a mystic and did not mean anything much by referring to baptism as a burial.

We must not lose sight of the symbolism of the ordinance of baptism. It was established by Christ Himself, and, with the Supper, preserves the doctrines of His death and His burial and resurrection. This is a very interesting book, as much so as any volume of fiction we have read this summer. It may be ordered from the Disciples Publication Society, Chicago. Price, \$1.25, plus the postage.

FROM THE LIVING CHURCH. (EPISCOPAL, MILWAUKEE.)

The Meaning of Baptism. By Charles Clayton Morrison, editor The Christian Century. (Disciples Publication Society, Chicago, Ill. Price \$1.25; by mail \$1.35.)

A notable factor in this book is that the author, a leading minister of the Disciples of Christ and editor of their leading paper, essays to show his fellow-members of that religious body the un-wisdom at least of insisting absolutely upon the "immersion dogma," as he calls it, and his successful showing that immersion has been pressed out of all perspective in the system which the Disciples, with other Baptists, have established. Beyond that, it cannot be said that his treatment of the subject is such as to afford hope that it will lead materially toward unity with the historic Church. He does not see in Baptism the instrument of regeneration. He rejects Infant Baptism, though he believes that it would be well to establish some ceremony in connection with infants and the Church. In short, rejecting one of the extremes in Protestant sectarianism relating to the subject of Baptism, he has not gone on to recognize the Churchly position with respect to the sacrament, which is thoroughly embedded in Catholic theology, and the acceptance of which must probably be a *sine qua non* in Christian reunion.

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Disciples Table Talk

Berkeley Church Thriving.

A very heartening report comes from the First Church, Berkeley, California. The church is constantly growing numerically, a remarkable spirit of unity prevails, a deep and growing enthusiasm pervades the whole congregation, and the prospects are that this is the beginning of the greatest year in the history of the church. In the last three Sundays there were eighteen additions.

James M. Rudy Resigns.

When Mr. Rudy, pastor of First Church, Quincy, Ill., entered the race for the legislature he arranged with the board of officers to have his resignation take place about Oct. 1. The campaign has opened up with such strenuousness, however, that he has asked the church to relieve him of all pastoral duties at once so that he may be entirely free to fight his political battles. This action has been taken by the congregation and in order to forestall misrepresentation the church announces that at no time was Mr. Rudy asked to resign.

Burris A. Jenkins in Hospital Again.

Dr. Burris A. Jenkins, pastor of the Linwood Boulevard church at Kansas City, Mo., is having more than his share of experiences with the surgeon. Last spring he went to New York and was operated on for a knee trouble by a specialist in that city. After some weeks Dr. Jenkins returned to his pastoral duties in Kansas City and it was thought that he had been entirely cured. Report now comes that the chronic ailment returned and it has been necessary for him to submit to another operation. The attending physicians at the Kansas City hospital where Dr. Jenkins is being treated report that his condition is not at all dangerous and that an early recovery may be confidently expected.

Seven Years in Evanston.

O. F. Jordan, who recently declined the presidency of Christian University at Canton, Mo., is entering upon the eighth year of a successful ministry in Evanston, one of Chicago's most aristocratic and cultured suburban communities. The membership gain has been steady from year to year, the church now having the largest active membership of any time in its history. Mr. Jordan's annual report says that the gain in co-operation and initiative on the part of the membership has been marked. The people plan more work and execute it without the pastor's immediate supervision as never before. This is the ideal for a working church organization. The details of Mr. Jordan's seventh annual report show that the longer pastorates pay. Both the Evanston church and its pastor are to be congratulated upon the fact that they are to continue the work together.

Chicago Minister in the East.

Wm. C. Hull, pastor of the Douglas Park Church, Chicago, is spending the month of August in the east. His itinerary includes preaching and lecture engagements at Rochester, New York, Westfield, Mass., and Hartford, Conn. Mr. Hull's old home is in Westfield, Mass. Those who knew him might have surmised as much because he has imbibed so much from the New England poets. It is a rare combination when a minister has the ability to reveal the deep things of the spirit with a poet's visualizing power and in terms of the mystic's experience. Mr. Hull is such a preacher.

W. A. Shullenberger at Mexico, Mo.

Inadvertently an item in the Disciples' Table Talk recently spoke of W. A. Shullenberger as located at Trenton, Mo. Every body knows he is at Mexico, Mo., where he is just completing his fourth year of successful ministry. The fifth year of his pastorate with this church begins October first with a material increase in salary for the pastor. Mr. Shullenberger expects to take the last Sunday night in each month un-

til the end of the calendar year for the review of some one of the powerful and worthy modern books. This series will begin the last Sunday evening in September, and the order of the books will be this: The last Sunday night in September, "The Inside of the Cup." This is perhaps the most talked-of book of recent years. The last Sunday night in October, "The Price of Place," by Blythe. This is held to be one of the greatest of modern books having a national and patriotic significance. The last Sunday night in November, "Lay Down Your Arms," by Baroness von Suttner. This book is held



Harold Bell Wright, former Disciple minister, whose new book, "The Eyes of the World," is just from the press.

to be the most popular and striking volume in favor of peace published. In view of the present struggle in Europe it will have its own sermon. The last Sunday night in December, "John Barleycorn," by Jack London. Here the author gives his own life's history and the story of his struggle with drink.

New Home for Bible Chair.

The Bloomington Bible Chair directors, together with a good representation of leading ministers from over the state of Indiana, recently held a meeting at Indianapolis and after mature deliberations purchased a home for the Bible Chair at the State University. The purchase price was \$9,000. The property is now occupied by the Delta Zeta sorority but will be vacated before the fall term of school opens. By action of the board of directors Joseph C. Todd, who has been acting as financial secretary and university pastor during the past was designated as dean of the Bloomington Bible Chair. The following resolutions were passed: "Resolved, That we express appreciation of the services of Rev. J. C. Todd in his successful effort in finding funds for the purchase of a permanent site, and that we give him our unqualified endorsement for the work he has done and for the way he has conducted the Bible Chair in all its relations and that he has the full confidence and backing of this board in the plans now proposed for the work of the Bible Chair."

Send Names at Once.

The state convention of the Illinois churches meets in Decatur, Sept. 7-10, with the First Church. With the cooperation of our other congregations we are preparing to entertain the delegates and visitors at reasonable rates, but to avoid confusion it is important that names be sent in so that assignment can be made in advance.

It will be impossible to meet all trains at all stations, but the church is easily located, being in the 400 block on Church street, one block west of postoffice. It is five blocks from the Interurban and nine

blocks from railway stations. The depot car goes within a block of the church. Don't forget to send your name to E. M. Smith, 345 W. Packard St., Decatur, Ill.

Disciples of Christ, Colored, Meet.

An annual meeting of the Disciples of Christ, colored, was held at the Lea Avenue Christian Church at Nashville, Tenn., Aug. 11-13. Educational and missionary problems were discussed. From the reports of the sessions of this gathering one would judge that the colored Disciples are developing efficient leaders. The topics of their program indicate an encouraging awareness of their own problems as a people in this country. This is as it should be. All people must educate and save themselves.

Matejka, Patmont's Successor.

The following news story taken from the Danville (Ill.) Daily Press will be of interest not merely because of the notoriety attaching to the name of Mr. Patmont, but because it gives an insight into the work which the Foreign Christian Missionary Society is inaugurating among the foreigners who have recently come to our country:

"Michael Matejka, employed by the American Christian Missionary Society, who is now in charge of the First Church of Christ mission in Westville, in a recent report to the local church, shows that he is making rapid progress in his work in the little mining town to the southward. Matejka's work is among all children of the foreign element in Westville.

"He was born in northern Austria and has been doing missionary work among his own people and the people of other European countries in this nation for a number of years and First Church members consider themselves very fortunate in being able to secure so prominent a worker in Danville and Vermilion county.

"He has organized a Sunday-school. On the opening day, three children comprised his "school." Last Sunday after several weeks of labor among the foreigners, there were sixty present, among them several parents who seem to be taking as much interest in the work as their children. His work has not been without its difficulties but he is doing much to increase interest in religion among the foreign classes of Westville and is meeting with hearty co-operation from many sources.

"His Sunday-school is held weekly in the basement of the Westville Congregational church and if the increase in membership continues in the future as it does in the past, he will soon have to seek new quarters. Matejka is, in a way, carrying out the work which Mr. Patmont started several months ago. He speaks eight languages fluently. In addition to teaching the Westville Sunday-school which is under the supervision of the First Church of Christ here, he is teaching a school in Georgetown Heights each Sunday, carrying on this work under the charge of the Georgetown Church of Christ. Every member of the local church is interested in his work and is doing all possible to help him, both financial and moral support."

Ohio Pastor Retained.

George L. Ferguson is just closing the first year of his work as pastor of the church at East Liverpool, Ohio. At a congregational meeting of the church it was heartily and unanimously decided to call him for the second year. Within the space of a few months Mr. Ferguson has become well and favorably known in the community and is having good success in the church for which he labors.

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Life Call to S. E. Brewster.

For some time S. E. Brewster, pastor of the First Church in Colorado Springs, Colo., has been considering the position of first assistant in the William A. Sunday evangelistic company. He has declined this offer greatly to the satisfaction of the Colorado Springs Church. Immediately upon the announcement of this decision the church board extended to Mr. Brewster a life call to the pastorate of the local church. During his past three years' pastorate the church has experienced a remarkable growth. The membership has been increased by about 700, making the total membership now about 2,000 and the resident membership about 1,500. The pastor also has succeeded in clearing the church of all indebtedness. For the future Mr. Brewster has many plans, the most important of which is the construction as soon as possible of a new church building. The need is so great that the church is unable to do its best work under present conditions. The Bible-school is so crowded that the men now hold their class meetings in the Y. M. C. A. building.

New Missionary Society.

A new missionary society has been perfected. The National Evangelistic Association of the Disciples at its annual meeting three weeks ago at Bethany Park, organized the Evangelistic Missionary Society of the Disciples of Christ. The daily papers of Indianapolis give the new organization's plans of raising missionary funds and carrying on missionary work through strictly evangelistic channels. The society is reported to be casting about among the cities of the central west for permanent headquarters. Indianapolis seems to be in strong favor. Chicago is urged by some.

Muncie Sunday-school Wins.

Jackson St. Sunday-school at Muncie, Ind., won the contest among the local Sunday-schools of all the churches in that city. This contest participated in by all the schools of the community bids fair to produce permanent good. All the schools have immediately entered upon another friendly contest to see which school can maintain the highest percentage of efficiency for a year.

East Columbus Church Rededicated.

The church at East Columbus, Indiana, has repainted, redecorated, and rededicated its building. All indebtedness was wiped out and the congregation has received an impulse to do greater work than ever before.

Shreveport Camp Meeting.

Summer is the time for big meetings in the south. The Shreveport, La., Church, under the leadership of Claude L. Jones, the pastor, and evangelists D. A. Leak, and J. C. Mason, is holding an annual camp meeting just now. A large tabernacle seating 2,000 has been built for the use of this annual meeting.

Young Church to Celebrate.

East End Church of Quincy, Ill., has prepared to celebrate its third anniversary on Sept. 6. During the three years this church has quadrupled its membership and gained rapidly in both material strength and spiritual growth. Plans have been approved for remodeling the church and the contract has been let to a local firm. The pastor of this new and thriving congregation is J. F. McMahan.

St. Louis Church Sued.

Alleging that the pastor of the First Church of St. Louis intimidated their late brother, R. R. Gordon, a bachelor, into leaving a substantial sum to the church, Isham Gordon, W. R. Gordon, and J. A. Gordon of Moweaqua, Ill., have filed suit at Taylorville, Ill., contesting the will by which the church receives \$70,000. Two other brothers, John and Thomas Gordon, who receive \$180,000, are named with the church as defendants. It is authoritatively stated, however, that the will was a surprise to J. L. Brandt, the pastor of the church, and to the members of the congregation as well. The deceased Mr. Gordon attended the First Church several months before his death a year ago, and the two brothers named as de-

fendants have been supporters of the church. The outcome of this suit will of course affect greatly the projected plans of the church. The \$70,000 was not given outright but the income from that amount was to be used in sustaining the missionary activities of First Church.

E. F. Daugherty in Chautauqua Work.

E. F. Daugherty, the able and popular minister at Vincennes, Ind., is finding time and strength during the summer to fill a number of Chautauqua engagements in the east under the direction of the Redpath Lyceum bureau. His lectures are interpretations of latter day fiction. He discusses such books as "The Inside of the Cup," "The Woman Thou Gavest Me," "John Barleycorn," and "Hagar." Mr. Daugherty's many friends will be glad to know that his efforts on the lecture platform are meeting with popularity and marked success.



The Atlanta 1914 Convention Badge.

Ingersoll an Aid to Christianity.

In an address at Bethany Park, Claude E. Hill, pastor at Valparaiso, Ind., asserted that the net result of Robert Ingersoll's work had been of assistance in promoting the interests of Christianity in this country. The crudeness of Mr. Ingersoll's criticisms of Christianity and the failures of his prophecies concerning the church were pointed to as serving an aid to the real interests of Christianity. Mr. Hill contends that infidelity in the church can do much more harm than infidelity outside the church.

Galesburg Church Lets Contract.

This is an era of substantial church building projects for the Disciples everywhere. The church at Galesburg has let the contract for a handsome new edifice and work on the building will begin at once. The contract price for the building was not made public but it is understood that the church complete will cost approximately \$70,000. Immediate operations will be commenced on the excavating and work on the first story and foundation will start as soon as possible. The building committee of the church does not anticipate that the entire building will be finished before bad weather sets in and it is probable that the first story will be completed and possibly made ready for occupancy this fall. Plans on this feature of the

work are not yet complete and ready for announcement. The building committee has conducted a very strenuous campaign for funds for the new structure and the beginning of active work marks a red letter day in the history of the church here. H. A. Denton, pastor of the church and the members of the parish are enthusiastic over the prospect of a new church building.

Ministers Exchange Pastorates.

Thomas Penn Ullom has resigned the pastorate of the First Church, at Lynn, Mass., to accept the work at Bristol, Va., and in like manner J. Walker Reynolds, pastor of the Bristol church, is concluding his work to accept the call to Lynn, Mass. A fair exchange like this is no robbery even among churches.

Poplar Bluff, Mo., Loses Pastor.

W. M. Baker has resigned at Poplar Bluff, Mo., to accept the work at Keokuk, Ia. During a six years' pastorate at Poplar Bluff there were more than 400 additions to the church.

Grand Rapids Church Loses Leader.

The Sunday-school work in Grand Rapids, Michigan, has suffered a great loss in the death of Miss Mary E. Ballard, whose life upon this earth was ended July 18. She was a skilled public-school teacher, dealing especially with pupils who were backward in their studies. She was a valued member of the Lyons St. Church of Christ and had been for a number of years superintendent in the Bible-school. At the time of her death she was a teacher of a class of young women.

Peoria Church Plans Institutional Work.

Howett Street Church at Peoria, Ill., is planning to build a church with provision for institutional features. Dr. C. U. Collins on a Sunday evening this month outlined in detail to the congregation the plans that are being projected to erect a building that will meet many urgent needs in the community and be of use every day in the week.

Atchison Church Celebrates.

August 16 was made a high day at Atchison, Kansas. It was the occasion of the first anniversary of the dedication of their new house of worship. The work of the church has greatly prospered during the year. It is a great thing to dedicate a building to the worship of God, but it is a greater thing to be found using the equipment for the purposes dedicated. It is a good custom for churches to observe the anniversary of the dedication of their building and gather together the whole congregation for a renewal of vows to work in the service of God.

J. L. Lobingier Leaves Santa Monica, Cal.

J. Leslie Lobingier has resigned his work in the pastorate at Santa Monica, Cal. Mr. Lobingier is planning to take a post-graduate course at Yale University. His resignation takes effect September 6.

Facts and Figures From Disciple Fields

CALLS.

John Hutchings to Roanoke Church, Kansas City. Decision not yet determined.

J. W. Porter to Colchester and Denver, Ill.

C. V. Pence, Spencer, Ia., to Webster City, Ia.

G. J. Huff, Ludlow, Ill., to Arrowsmith, Ill.

Hardy G. Koen, Pacific Avenue, Spokane, Wash., to continue with the church.

W. M. Baker, Poplar Bluff, Mo., to Keokuk, Ia.

T. A. Lindenmeyer, Bridgeport, Ill., to Robinson, Ill.

S. R. Shaw, Fresno to Red Bluff, Cal.

Homer Sperry, Allentown, Ill., to Madison, Ind.

RESIGNATIONS.

S. L. Baugher, Portland, Ind.

Peter Colvin, Santa Rosa, Cal., to take effect April 1, 1915.

J. M. Rudy, Quincy, Ill.

O. L. Smith, Wellington, Kansas.

Henry W. Hunter, Higginsville, Mo.

Maxwell Hall, First, Portland, Ore.

E. R. Phillips, Woodstock, Vt.

E. O. Sharpe, South Dallas, Texas.

EVANGELISTIC MEETINGS.

Pleasant Hill, Mo., R. H. Fife and company.

Macedonia, Ky., J. T. McKissick.

Keyesport, Ill., B. W. Tate.

Belleville, Ohio., W. L. Neal, Chas. E. Mc-

Vay, of Clearbrook, Va., singer.

Havelock, Neb., C. R. L. Vawter and helpers.

Stockton, Cal., Jesse Killems and Jas. McCallum.

Salem, Va., C. E. Elmore.

Lebanon, Mo., W. J. Lhamon.

What They Did at Santa Cruz

The Excommunication of Berkeley Church by the California Missionary Convention.

BY MRS. H. V. WHITE.

This article should have reached us in time for publication two weeks ago, but was delayed in transmission. So much has been said already both in report of and in comment upon the California convention's action that it may seem superfluous to some to publish this account at this late day. But the event is so unprecedented, and so evidently fated to become epoch-making, that for the sake of completing the record we believe our readers will be glad to possess this connected account.—THE EDITOR.

GARFIELD PARK, in Santa Cruz is the time honored meeting place for the state convention of the Christian churches of Northern California. There is the spacious tabernacle and about it ever widening circles of cottages which accommodate from year to year the delegates who come from the hot valleys to plan for the missionary interests of the church and incidentally to enjoy the cool sea breezes and to take an occasional dip in the surf. There, in the past, many a problem has been faced and many a battle fought. The weary laborers in the Master's vineyard, scattered far apart during the year, have gained fresh courage and inspiration to carry out their lonely tasks. The fellowship of kindred souls has been sweet indeed, and it has been doubly precious since the little band of preachers and church workers gathered there have felt the enormous burden of work to be done in the state by so few.

The convention that began to assemble July 13, 1914, promised fair to be one of the largest ever held. Santa Cruz climate was never better, cool and invigorating, but not chill. It was evident, however, from the beginning that something unusual was in the air and even the beach failed to hold the attention of delegates. Nature wooed them in vain with blue skies and ocean, with sunny beach and roaring surf. In the midst of all these attractions knots of preachers held earnest conferences, absorbed in the discussion of the great question. But it wasn't a secret. Everyone seemed to be informed. The probable and finally the certain presence of delegates from the church at Berkeley and the way to dispose of them was the issue.

DR. BREEDEN'S PAPER.

On Wednesday, July 15, the day began profitably. A paper by Dr. H. O. Breeden, of Fresno, on the "Inspiration of the Bible," filled the first hour with genuine instruction. Couched in careful and persuasive terms the paper repudiated mechanical inspiration of the letter and spoke for the richer inspiration of men finding the revelation of divine truth in their own religious experience.

Following the paper the convention was called to order for business, Geo. W. Brewster, Jr., president of the state board, in the chair. A credentials committee was appointed and certified lists of delegates called for. The report of the credentials committee was read by the chairman, J. H. McCartney, of Modesto. He reported a total of two hundred and nine delegates, giving the number from each church, and moved the adoption of the report.

There was a moment of suspense and then what everyone expected happened. That was the trouble. It seemed to be accepted calmly, as the next step in a well made program should be accepted.

RESOLUTIONS PRESENTED.

But no, it was not expected by everyone. Some of us, even though we had been told to look for it had been unable to believe it possible, in the enlightened twentieth century, by a liberty loving, democratic people. But it happened. E. B. Ware, editor of the "Christian Church News," arose and read the resolution unseating the Berkeley delegates and declaring the Berkeley church excommunicate for the heresy of receiving into full fellowship unimmersed Christians from other evangelical churches. Mr. Ware followed up his resolution, which he offered as an amendment to the report of the credentials committee, with a talk filled with reminiscences and an attempt at justification for his resolution.

Mr. W. F. Meyer, a layman and an elder

in the Ukiah Church arose and with deep earnestness pleaded with the people to realize the seriousness of the proposed action and warned them that if it was taken it would be a thing long to be regretted. There was no response to this appeal except a motion made by Judge McCoy, of Red Bluff to refer the matter to a committee which should hear all sides of the case, and report the substance of its findings to the convention at a later session with recommendation as to the action to be taken. This was objected to by a delegate from Berkeley because it would leave the status of delegates from that church in question until perhaps the end of the convention. The general feeling seemed to be that the convention itself ought to hear whatever discussion there was and to decide upon the basis of its own findings. The motion failed by a vote of sixty-six to sixty-eight.

At this point a delegate from Vacaville raised the question of the Vacaville Church, asking if it, too, was to be rejected, and stating that it, too, was an open-membership church. This question failed to create any interest.

MR. LOKEN CALLED UPON.

In opening the main discussion, H. J. Loken, pastor of the Berkeley church, was called upon for a statement of the position and practice of his congregation. As he arose and quietly stepped upon the platform, it was easy to understand the remarkable ministry which he has carried on in the Berkeley church and especially the feat of preserving a united and harmonious work in that church through the trying conditions of the past two years. Mr. Loken—Hjalmar Jorgenson Loken, to be exact—is a native of Norway. There is still in his eyes the reflection of the clear blue of Norwegian skies and in those eyes there is no guile, yet they can flash like the northern lights of his native land in defence of truth and right. A man of boundless energy, exuberant spirits, and irrepressible enthusiasm. His faith in the essential goodness of men and in the sincerity of the Disciples of Christ has not been destroyed by over two years of a struggle in which he has been subject to endless misrepresentation and abuse. Through it all he has kept sweet and has refused to answer reviling with reviling. And herein lies the secret of his success in Berkeley. Knowing his ground, he patiently taught the people and answered the objections of all honest doubters. His magnificent powers of analysis, argument and persuasion, and his thorough mastery of the whole question at issue, have left but few who could not see their way clear to receive the principle of Christian union. He has answered bitter opposition with silence. But H. J. Loken is not a martyr. His problems do not "get on his nerves." He trusts the Lord and laughs off the blues. In Berkeley his people love him and I fancy some of the delegates at Santa Cruz were surprised to see a man so simple mannered and gracious arise when H. J. Loken was called upon to speak. He was more at ease, perhaps, than any other man in the room. Very calmly and yet with distressing clearness he stated the position of the Berkeley church as follows: "The church is orthodox on baptism, practicing and teaching only immersion. Its open membership plan does not deal with the form of baptism but with Christian fellowship. All Christians, coming from other churches of Christ with credentials of good standing in those churches are received into full fellowship, regardless of the manner in which they have been baptized. Such members, on leav-

ing the church are given their original letters together with a recommendation from the Berkeley Church." Mr. Loken stated also that the delegates from Berkeley had come by invitation, having received the regular credential blank, and that the proposed action would be a serious blow at democracy and injurious to the cause of the Disciples if carried out.

After Mr. Loken had finished his remarks H. W. Brunk, a former member of First Church, Berkeley, asked for permission to reply to him. The burden of Mr. Brunk's remarks was that Mr. Loken had been hired to preach "sound Disciple doctrine" and without asking permission of the official board had begun to preach this new doctrine of fellowshiping other Christians. Mr. Brunk is one of the few who withdrew from First Church at the time it was decided to practice Christian union.

DAVID LIVINGSTONE OUT OF PLACE.

Suggestions were now made that the convention adjourn for the noon hour. J. H. McCartney, of Modesto, asked permission to speak. He waived the discussion of the doctrinal point and in a few words reminded the people that no decree of pope or church council had ever settled anything, and affirmed that a vote on the amendment proposed would not settle anything either. "If you pass this resolution," said Mr. McCartney, "I want some one to take down the picture of David Livingstone from the wall and carry it out of this room for it will have no place here." The deep earnestness with which these words were spoken had a profound effect upon all the delegates and when the convention adjourned it was a thoughtful and disturbed throng that left the doors of the tabernacle. A deeper sentiment had been appealed to than that of denominational pride or ambition. A vote at this point would have gone hard with the resolutions of Mr. Ware. Delegates would have voted somewhat after the manner of a man deciding a great question on his knees.

When the opening prayer of the afternoon session had been concluded Judge McCoy remained standing and secured the floor for the first move of the afternoon. He suggested that the managing editor of the Christian Evangelist was present and although he affected not to know how Mr. Smither stood on the issue before the convention yet he was confident that he would be able to give some helpful advice.

MR. SMITHER'S POSITION.

Mr. Smither took the floor and very quickly set the judge's mind at rest as to his position on the question of seating the Berkeley delegates. He admitted having written the article in the Christian Evangelist in which he had justified the Bay District Convention for excommunicating the Berkeley Church some two or three weeks before this. After stating that there were some matters about the Berkeley program he did not understand, such as whether the church would receive a Jew or Unitarian, he suggested that the thing for the Berkeley delegates to do was to withdraw from the convention in order to preserve peace and harmony. He followed this admonition with a warning that if the Disciples were to begin the practice of receiving the unimmersed from other churches it would mean their disintegration. He had nothing to say about the way such a practice would affect the union problem, or about whether the thing would be right or wrong, his one concern appeared to be how such a plan would affect the future numbers and denominational standing of the Disciples.

This suggestion and warning from Mr. Smither revealed the fact that he, with many others among us, believes the time has come for the Disciples to have much less concern about practicing Christian unity and a great deal more for building up a big denomination. The Berkeley delegates have been taught an altogether different view of religion and also of the mission of the Disciples of Christ. They have been taught that church success is a desirable thing only when it is attained on the high ground of Christian fellowship and union with Christ. They believe that it is the prophetic mission of the

Disciples' Movement to plead for and to practice Christian union and not to become competitors in a sectarian race.

Mr. Smither advised the convention that it would be acting altogether within its rights if it unseated the delegates. In spite of the sectarian grounds he had taken to support his position a very large number of delegates seemed to be influenced by his speech in favor of excommunication.

Mr. Loken arose to answer Mr. Smither and told the convention that the Berkeley delegates were there on invitation, having been called on to make the annual church report and having been sent the credentials blank for the delegates. He stated that the church had been co-operating in the state work and was desirous of continuing to co-operate and that it was for the convention to decide whether it wanted the Berkeley church, for the church had, of course, already decided.

DR. BREEDEN SPEAKS.

It was at this juncture that Dr. Breeden secured the floor and in earnest and impressive tones asked the question, "Is this a missionary convention or an ecclesiastical court?" The heavy applause which followed indicated that Doctor Breeden might yet be able to handle the situation. But the Doctor followed this bombshell with a compromise measure which seemed to take all the force out of what he had said, so far as one could judge from appearances. He proposed to send the delegates and at the same time repudiate the position of the Berkeley church. Mr. Russell arose to point out the fact that the convention would have to act as an ecclesiastical court in order to repudiate the position of the Berkeley church. When the vote was taken on this compromise measure it was lost by a large majority.

An unqualified stand for seating the delegates by Dr. Breeden would no doubt have carried many more votes, but the ranks of reaction were cemented together in a way that made any great inroad at this late hour in the debate next to impossible.

R. L. McHatton took the floor a little later and spoke in favor of the resolutions. Mr. McHatton represents the ultra-reactionary viewpoint of the Disciples. He has established many churches in Northern California and has become endeared to many people through his personal touch with them.

JUDGE BRIDGEFORD'S SUPPOSITIONS.

One of the closing arguments in opposition to open membership was made by Judge Bridgeford. It is representative of the sort of arguments which were advanced by many of those who spoke. He was frightened over what might happen if several other things happened. With an imagination which would have done credit to a boy of four this man of many winters projected the following: "Suppose a congregation should adopt the open membership plan; then suppose the immersed members should decrease in numbers through death and removal while the unimmersed increased until they were in the majority; and then suppose the congregation should adopt sprinkling as the form of baptism."

Soon after the judge had concluded his illuminating speech the call for the question became so strong that further debate was impossible. A large section of the people arose in answer to the call for those in favor of the Ware amendment to the report of the committee on credentials. When the negative vote was called for few felt brave enough to be seen on the floor. Among those who stood against the measure were Dr. H. O. Breeden of Fresno, Lewis Scott of Hollister, Chas. Forster of Sanger and J. H. McCartney of Modesto. When these were seated again a moment of solemn silence followed and then the Berkeley delegates arose and quietly left the room.

Secretary Daniels is not alone in issuing an order prohibiting drinking among the officers of the navy. According to the London Graphic, drinking is prohibited in the navies of Russia and Japan. And there is a decided trend towards temperance in both the army and navy of Great Britain.

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THE TEN VIRGINS.

INTERNATIONAL UNIFORM LESSON FOR
SEPTEMBER 13.

Read Matt. 25: 14-30. Memory Verses, 1-4.
Golden Text.—Watch therefore, for ye know not the
day nor the hour.—Matt. 25:13.

American Standard Bible.
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(1) Then shall the kingdom of heaven be likened unto the virgins, who took their lamps, and went forth to meet the bridegroom. (2) And five of them were foolish, and five were wise. (3) For the foolish, when they took their lamps, took no oil with them; (4) but the wise took oil in their vessels with their lamps. (5) Now while the bridegroom tarried, they all slumbered and slept. (6) But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish said unto the wise, Give us of your oil for our lamps are going out. (9) But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. (10) And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. (11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not. (13) Watch therefore, for ye know not the day nor the hour.

Verses by Verse.

BY CLARK BUCKNER.

v. 1. *Then:* This connects this parable with the reference of the last chapter, found in verses 36, 42, 44, 50. *The kingdom of heaven:* It is interesting and profitable to study the uses made of this term in the words of our Lord. In this reference he refers to his Church. *Took their lamps:* The lamps were not as our modern lamps but more like our torches. *Went forth to meet the bridegroom:* Jesus uses the bridegroom as representing himself.

v. 2. *Five of them were foolish:* They were not prudent.

v. 3. *For the foolish when they took their lamps, took no oil with them:* These lamps

were constructed with small oil containers. There was ordinarily only sufficient space for a two hours' supply. So, when it was expected that there would be need of burning the lamps for a longer period, an extra containing vessel was taken along. These foolish virgins had failed to carry with them this extra vessel of oil, and thus came their plight.

v. 5. *They all slumbered and slept:* Became drowsy and took, what we sometimes call, cat-naps.

v. 6. *And at midnight there is a cry, Behold the bridegroom. Come ye forth to meet him:* "The bride and her attendants were in her own home awaiting the coming of the bridegroom from his home, or they had already gone to the bridegroom's home there to await his return from the house of a relative, whither he had gone to celebrate with his friends. In either case, the bride's friends must go out to meet the procession, and sing a hymn of welcome. The lightest lamps were most essential for they symbolized joy and welcome: extinguished lamps were symbolical of mourning and death." Hence the consternation of the foolish virgins.

v. 9. *There will not be enough for us and you:* Had they divided their oil, all would have been short. This was a case when each must "Bear his own burden."

Buy for yourselves: See Prov. 23:23; Is. 55:1; Rev. 3:18.

v. 10. *And while they went away to buy, the bridegroom came:* Having waited a considerable time they reckoned that they would probably have time to supply themselves with the oil. But the time of his coming was unknown to them and, on returning, they found the doors closed. We are taught to be prepared for life's great events at all times.

v. 11. *I know you not:* See John 10:14.

At the Heart of the Lesson.

I suppose that it would not be possible to get a better idea of what Jesus meant by the watchfulness that would become the character of one who was always looking for his undated coming, than we should have if we could understand perfectly the strange and subtle influence which the uncertainty and apparent infiniteness of the life before him has upon a child. The alertness, the receptivity, the modesty, the eagerness, and easy enlargement or readiness for great things, which belong to the best childhood, seem to me to be the very qualities which the Gospel is always trying to make in Christians, and all these qualities belong eventually to the uncertainty with which a child's future hovers before his eyes.

There are old men whom living has disenchanted with life. And if they look into it they will see that what has gone out of life is simply its uncertainty. Once, when they got up in the morning, they wondered what they would do that day; they thought of a hundred things that might happen before the sun went down. Now, they know just what they will do at every hour of the day. Life is certain to become dull and uninteresting and weary to an old man, to every man as he grows old, unless some future beyond life opens before him, which shall be to his old age all that the yet untried life was to his boyish dreams. Is there any possible thing that can replace it for you? Only that opening of another future, with new uncertainties, which has turned many an old man into a child again as he stood at the gateway of the Everlasting Life. When this life is exhausted, when its crooked streets have all been trodden to the end, still the interest need not have gone out of living if only from the hilltop of experience new and untrodden ways open themselves before us, rolling on into the mystery of eternity. Then one may die with as true vitality, as eager curiosity, as he has ever lived. To him the interest of life is still preserved, as alone it can be preserved, by the power of an uncertain future. Phillips Brooks in "The Law of Growth."

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The Mid-Week Service

BY SHAS JONES.

TOPIC FOR SEPT. 9.

Pioneer Studies—Thomas Campbell, John 17:20-27.

The Centennial Edition of the Declaration and Address is probably the most widely distributed document relative to the views of Thomas Campbell. Those who study this will be prepared to discuss profitably the place of Thomas Campbell in the history of the Disciples. It is a source of the highest importance in the study of the churches of the United States.

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763. He was educated in the University of Glasgow and in the Divinity School at Whitburn. He became a minister of the anti-Burgher Seceder Presbyterians. His ministry in Ireland continued until 1807 when he came to America. In America, as in Ireland, the bitterness of sectarianism sorely troubled him. For admitting to the communion other Presbyterians than Seceders, he was censured by his Presbytery. This censure was removed by the synod but he was charged to beware of further offense. He then decided to preach independently. The Declaration and Address, issued in September 1809, in an important sense, marks the beginnings of the Disciples of Christ.

THINKING AND ACTING FOR OURSELVES.

"From the series of events which have taken place in the church for many years past, especially in this western country, as well as from what we know in general of the present state of things in the Christian world; we are persuaded that it is high time for us not only to think, but also to act, for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard." With these words the Declaration begins. They offer a principle which is easily obscured by the tendency of each of us to make his opinions the measure of truth for everybody. We fear experience.

MAJOR AND MINOR DIFFERENCES.

Thomas Campbell said there were things about which men ought to agree and things about which they should be at liberty to differ. Men have always recognized this division of beliefs. If we work together, we have need of common beliefs. This is true of human relations in business, politics, play, and religion. A debate is impossible unless there is some sort of agreement. Nevertheless, it was a real contribution to thought to put into plain language the necessity of unity in essentials and liberty in non-essentials. Essentials vary with time and circumstances. Our practice affirms this even when in theory we deny it. Good sense and sound feeling are at work constantly to modify dogma. The example of Thomas Campbell bids us to examine with care his opinion as to what is essential and what is non-essential. He was a free man and he aimed to help others to freedom.

THE WORD OF GOD.

It was to the Divine Word that Thomas Campbell made his appeal. "Where the Scriptures speak, we speak; where they are silent, we are silent." He asked for a "Thus saith the Lord, either in express terms or by approved precedent, for every article of faith, and item of religious practice." Certainly the religious man wants to know what the Eternal speaks. He wishes to have comradeship with that which is enduring "within and underneath the drift and waste of earthly existence," and this comradeship will be impossible without some word of God to guide the soul. Here again, the example of the pioneer whom we are studying is instructive. It warns us against presumptuous decisions as to what is the word of God. Hard, honest thinking is the price we must pay for knowledge of God. We may mistake idle gossip for the Eternal Word.

Gen. 13: 8; 45: 24; Ps. 31: 20; Prov. 10: 12; 13: 10; 17: 1, 14, 17; Is. 54: 4; Matt. 5: 25, 30—41; 12: 25; Rom. 12: 15; 14: 1, 19, 21.

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